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Celtic Researches,

ON THE

ORIGIN, TRADITIONS & LANGUAGE,

OF THE

ANCIENT BRITONS;

WITH SOME

INTRODUCTORY SKETCHES,

ON

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a.C.

PRIMITIVE SOCIETY.

BY EDWARD DAVIES,

Curate of Olveston, Gloucestershire.

London:

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Edward Davis

J. Barfield, Printer, Wardour-Street,
Soho.

TO THE

KING.

SIRE,

Though YOUR MAJESTY'S permission has enabled me to approach your Throne, and present you with such a feeble tribute, as that of my, obscure,

labours, (in a path, which no flowers can adorn, or practical use recommend,) I tremble, when I contemplate the homeliness of the oblation itself.

Disadvantages, personal to me, or incidental to the subject, had precluded the faintest hope of such an elevated honour.

An humble, and contracted sphere, of occupations, and fortune, has precluded me from a liberal access to *books*, or to *men*.

The rude, though honest, *Britons*, of whose language I have traced the mysterious analogies, were placed, by the simple manners of the age, in which they lived, and of the circle, which they filled, at an awful distance from the attainments of their enlightened progeny; for whom have been reserved the felicities of your MAJESTY's reign, the moral influence of your domestic life, and the genial encouragements, conferred upon every liberal effort in *the arts*, by this, *Augustan*, age of *Britain*.

The occult, and mystic lore of *Druidism*, though containing principles of inestimable value in the *elements of language*, was neither intended, nor calculated, for that general prevalence, and reception, which could alone have ascertained, and recorded, *this* branch of its oracles, with precision.

Simplicity of manners, and superstitious credulity, which constituted the most prominent features of character in the votaries of that religion, obstructed

the solution of its riddles, and consigned its legendary tales to their fate, as oracular mysteries, too deep to be fathomed.

It became, therefore, a task of extreme difficulty, at a distant period from those *hints of science*, to develop their scheme, and reduce their principles into *system*.

These difficulties, were heightened, by an imperfect education—laborious duties—numberless adversities—habitual infirmities of constitution,—and, most

of all, a defect in the organs of sight.

Be the fate of the *Olveston Curate,* what it may, it has one advantage *at the bar of Critisism,* under the auspices of this Reign; That, benevolent, and merciful tribunal, is like your *Courts of Justice;* it hears, with patience, and with candour; it acquits with pleasure, and it condemns with pain.

The AUTHOR's fate, will never affect the sentiments of

THE MAN. *These*, have been ever alive, and awake, to the most grateful impressions of YOUR MAJESTY's paternal regard for ingenuous enterprize;—for the interest of truth, and virtue;—for the sacred necessities of the poor,—and for the liberties of all.

If sentiments like these, *could* be heightened,—personal gratitude, for the condescension, which I have recently experienced, and which *I dare not* state in its *full extent*, would animate them, with new spirit.

The *example*, however, of such countenance, and protection, *to me*, will, I trust, improve, by encouraging, the culture of *many other soils*, more propitious to the seeds of learning, than mine, though visited by similar adversities.

I am, SIRE,

Your MAJESTY'S

Devoted subject,

and Servant,

EDW. DAVIES.

OLVESTON, FEB. 29, 1804.

Preface.

OF all human attainments, the art, which enables man to communicate his opinions, or his feelings, in the shape of oral, and written language,—is the most precious in its value.

By the chain of this magical union, those are incorporated, whom the distance of *time*, and of *scene*, would else have separated;—the early, and the recent ages, meet;—a barter of intellectual treasure is negociated,—and the civilized nations of the earth are like neighbouring families;—in a word, all acquisitions to the use, and the ornament of the social world, are streams from this fountain.

A regularity of structure, discernible in the ancient, and pure languages, demonstrates, that such an art, as that of writing, and speaking those languages, could not be indebted for its birth, to chance;---that it must have been formed by inferences of reasoning from objects of nature;—formed with simplicity, and calculated for precision.

This volume attempts, not only to investigate those principles, but, in some degree, to ascertain the means by which they unfolded themselves into language, and supplied hints for their own visible shape,—in other words, for the invention of speech, as analyzed into a system.

This art originated in the earliest ages of man. Its first, and simple essays, are lost in their antiquity.

Upon a topic of such difficulty, and of such moment, in the history of man, even

local facts, may be of some value to the historian, who fills a more ample space, in the extent of *his* views. The *choice*, therefore, of the *subject*, requires no apology, or defence. The *execution* of the *task* is that, which alone deprecates the severities of criticism.

I was directed accidentally to this channel of literature, by circumstances, peculiar, and personal to me. A design to publish what I had written, was the result of no confidence in abilities, or attainments; it was the effect of a more humble sentiment: I was persuaded, that *chance* had thrown in my way, and that *curiosity*, exempt from all pre-conception, (the bane of truth) had enabled me to discover a system elucidated by facts, and, which the liberal scholar would, at least, rather examine with care, though laid before him by me, than consign it unexamined, at once, to oblivion.

Inclination, for which I cannot account, having disposed me to explore the few traces that are left us of the *ancient Welsh*, my attention was impelled, with slow, but accumulating force, to their singular doctrines upon the *origin of speech*, and the *fundamental principles of language*. I began to penetrate the mystic import of these oracles. But, recollecting, *where* I found them, I was inclined rather to believe it an *antiquarian's whim*, than a discovery of real use, in the pursuit of historical science.

In 1797, I had occasion to make researches in the *Irish* language. Again, the same *vision* presented itself: I compared the notices, which I had previously obtained *at home*, with lights thrown upon them, by those collateral branches of the *Celtic House*;—till I found myself in the habit of arranging a system, calculated for the double object of representing, by *symbols* the *ideas*, and the *sounds*.

I followed this clue, till I had, in some degree, unravelled that ancient scheme, by analogies, which appeared, upon repeated, and severe trials, to be founded in truth.

Still I conceived the notion to be exclusively *Celtic*. In the first periods, therefore, and stages, of the analysis, I applied the several principles of speech to *Celtic* dialects *alone*. The result was gratifying to curiosity; but it rested there.

A perpetual jealousy against theoretical delusions, or partial experiments, determined me to enlarge the field of inquiry. It appeared improbable, that radical principles, of an art so general, should have been discovered originally by the *Celtic race*, whose knowledge of any letters at all, has been doubted by some of the modern critics in historical disquisition;—or that such a people, as they are in general described, should have been the selected guardians of those principles.

I began to reason with myself thus:

"A nation, comparatively rude, and simple, *may* have preserved the *outlines* of two, or three, ancient, and primitive arts, with more precision than others, who were ambitious of innovations, and refinements.

"But, if the *system* be a *genuine relic* of antiquity, it will abide the test of comparison. Traces of it will be found in *other countries*;—at least, those elements which are intimated by the *symbols*, will find corresponding affinities in the radical terms of other languages, which are known to be ancient. The system of *Celtic speech* is too ingenious to have been struck out by the original contrivance, or local accidents of the *Celtic race*."

I made an experiment upon the languages of *Judea*,—upon those of *Greece*,—and of *Rome*.

The result of that process will offer itself to the reader: upon me, it impressed conviction.

My limited, and mutilated collection of books, would not enable me to extend the range any further, *at present*, or to be very curious in the choice of examples. But those, which I have selected, will afford an ample opportunity of deciding upon the measure of credit, which is due to my *Celtic masters*, and upon the authenticity of the collateral support, which is given to *them*, by other nations.

I have not strained any facts, to support a favourite *hypothesis;* my own first impressions have resigned themselves to the current. Their guide has been the disinterested aim of honest, and sober experiment. Their distrust of themselves has made them diligent in accrediting, as far as they could, all the incidental varieties of truth. Many are the revolutions, which, in their course, they have adopted, and sustained.

At last, they reached a kind of station, which commanded a fair view. They rested upon it, and were animated by the hope to remove, at a future period, the shadows, which impeded the view, and withheld, or intercepted a part of the scene.

I am, therefore, to implore, that a distinction may be kept in view by the reader, between those *principles*, which I have brought forward, and the *mode of illustrating them*, which is peculiar to me. The former, were no discoveries of *mine*. I have told my reader where *he* can find them, as well as myself. They are nothing like novelties, though for a time they have been forgotten, or overlooked. If my *application* of them will point out, from new sources of reasoning, their connection with *historical truth*, and with *principles of nature*, the intrinsic value of that result, will be the same, whether in tracing *all* the roots, and branches of their pedigree, my inferences

have been sound, and legitimate,—or ill reasoned; my attentions, deep,—or superficial.

I am not sure, whether I ought, upon the whole, to lament the obscurity of my path in the world, so far, as it has placed me at an humble distance from all intercourse with predecessors in the same line of pursuit.

Not having pointed my researches at the original spring of written language, till at the recent, and casual impulse of the circumstance above recited, in the *Welsh* manuscripts, I had not even learnt the names of some very eminent critics, who have been occupied in a pursuit of the same, or similar topics. The ingenious works of *Mr. Astle, Mr. Whiter, General Vallancey, Mr. Maurice, Monsieur de Gebelin, Monsieur des Brosses,* &c. &c. were laid before me, as *novelties,* for my entertainment, after the circulation of my first proposals.

An earlier knowledge of these authors would have assisted me in adjusting my arguments, and propositions: it would have spared me the labour of some proofs built upon experiment, which employed a tedious length of time (though, ultimately, making no figure in the work) and would have been clear gain to me in perspicuity of arrangement;—but it would have endangered my attentions to the main object. It might have seduced me, by the influence of learning, to borrow, or invent systems, when it was my humble office to develope, authenticate, and confirm the use of materials, constructed many ages ago.

It is with infinite satisfaction, however, that I observe an occasional coincidence between some of my notices, and those of the authors to whom I have adverted;—because the force of truth could alone have led us to the same identical spot, by *routes* unconnected, as well as intricate.

I was treating of arts, which are traced from the earliest ages of man. It was unavoidable, to make some reflections upon the character of society in those periods of the world. Perhaps there is no topic, upon which the moderns have shewn less of their accustomed liberality, or candour.

They have taken *their* sketch of *primitive man*, as they found him, at the dawn of profane history, in the *middle ages* of the world; that is, when the little States of *Greece*, of *Italy*, and of the adjacent regions, began to want *elbow-room*;—when ambition had violated the good faith of prior establishment, or compact; yet, before the palm of the victor had enabled governments to control their subjects, and before the *law of nations* had rooted *their* principles of mutual forbearance between the rights of the belligerant parties, at the end of their conflict. These, were, con-

sequently, times of confusion, which degraded the human character into a pestilent, and brutal spirit of rapine. But earlier, and sacred history of the same noble creature, *man*, proves, to the most incredulous, that *savage life* is the *child of accident*, and has no filial marks of nature, as her parent.

I hope the few sketches upon this topic, which I have thrown together, will contain materials, which have interest, as well as novelty enough (I mean, in the notice of them) to atone for their insertion.

The short outline of the *Celtæ*, and of *their Druids*, was neither intended, nor calculated for the purpose of adding to *their* fame, at the expence of their neighbours;—but for the single object of marking some traditions respecting their primitive character, which they had not, in fact, obliterated from their memory, or attention.

The *hypothesis*, "that nations originated, not from *colonies*, but emigrating *families*," appears to be warranted by the *sacred historian*.

Perhaps what I have suggested, may prompt others, of more leisure, and of superior talents, to divest themselves of national prejudices, and then, to examine our interesting corner of *ancient Europe* with more accuracy.

The field is not so barren, or its fruit so harsh to the taste, as they have been too hastily described.

Having thus engaged, and with no improvident haste, in what struck me, as a fair pursuit of acquisition to literature,—unbiassed by antecedent speculations,—but unassisted by the labours of ingenious men, who had gone before me in a discussion of similar topics,—

I circulated a short *Prospectus* in September, 1801. It was in the form of *proposals*, to lay before the Public (if I could reach that number by subscription) *five hundred copies of a single volume.*

No sooner were these *proposals* known, when I received unequivocal hints of that munificent, and perhaps unexampled, patronage, which appears in the list annexed.--- Amongst other disadvantages, which are in the company of these honours, it is, perhaps, the heaviest in its oppression of my feelings, that I cannot pay the sincere tribute of my thanks, in the detail which is due to them; and that I must, with some few exceptions, request the indulgence of delicate liberality, if I abstain from particulars, which, if enumerated, would not only seem an impertinence of tributary homage, but would, perhaps, be accused of pride, under the mask of gratitude.

Some, however, there are, who must forgive me, if I discriminate *their* signal favours.

Mr. Hardinge first exhorted me to publish a *Literary Essay*,—animated my labours,—and cherished them. He exerted his influence, early, and late, in my support, with such ardour, and with such effect, that I owe to *him* the most ample share of that countenance which graces the list of my Patrons. The improvidence (if such it must be deemed) of raising the *Olveston Curate*, from the dust of provincial obscurity, into public notice, lies at *his* door. He has honoured me with his advice,—he has furnished me with an ample variety of curious books,—and has enlightened me with most valuable hints, engrafted upon discoveries of his own.

To the *Bishop of Bath and Wells*, my obligations are most interesting: His countenance to the work, and me, had value superior to any

estimate. But, most of all, I thank him, and with an honest, though simple heart, for the testimony which he bore to my *personal*, and *professional* character.

Other *Prelates* have not only distinguished me with patronage, communicated by their *names*, but have promoted my interest, and have sustained my hopes, by acts of beneficence, and by expressions of benevolence, which have entered into the heart, and have made impressions there, which never can be lost, or grow faint, as long as memory shall be firm upon her seat.

The *Bishop of St. Asaph*, upon his promotion to that See, left me as a kind of legacy to the *Chapter* at *Westminster*, who honoured me, at *his* request, with a distinguished mark of their encouragement.

I must not here forget this Prelate's immediate predecessor, who conferred upon me

the value of a subscription for ten sets, desiring a single book in exchange for it. When the reader shall do me the honour to recollect *who* that Bishop was, perhaps the most learned man of his age, he will forgive me the vanity of recording these attentions from *him*.

The *Bishop of Chichester*, though I was a perfect stranger to him, till he saw my letters to *Mr. Hardinge*, upon the subject of this Work, has not only encouraged me, but has expressed his opinion of me, in terms of such engaging politeness, and zeal for my interest, that he has enhanced the value of his good offices to me, by the manner of representing his motive to them.

The *Bishop of Dromore*, having seen *one* of those letters, adopted me, at once, into his confidence and regard, as if I had been long known to him, and almost as if I had borne a part with him in those masterly discussions, which have acquired so eminent a rank in the literary world, both for them, and

for him. I have the happiness, in general, to coincide with his opinions; and I am ever proud of them, when they enable me to incorporate them into my system. Few, in my humble views of men, were ever blessed with a more liberal mind in the pursuit of historical discoveries, or with a more discriminating power to appreciate their value.

I must here add, the deep and permanent obligation, which I owe to the *Bench of Prelates*, collectively. Every one of whom, without a dissenting voice, in this, and many in the sister island, have countenanced my labours, either upon a general view of their object, or propitiated by the zeal of partial friends.

When *my* (obscure) path, in the same profession, which has elevated *them*, is contemplated, this indulgence to me, is a mark of goodness, which no words of mine can appreciate.

That a general spirit of munificence, in a

degree unexampled by other communities of public men, characterizes the *East-India Company*, cannot appear new wherever the name, of *Britain* is known. The condescension of it in *my* favour, is indeed a powerful claim upon my personal feelings, (and those feelings will never abjure it) but it cannot heighten the habitual principles of attachment, which calls upon the votaries of science to revere, and love the men, whose public spirit has given a new, and brilliant hemisphere to the literary world.

General Vallancey, whose ingenuity, and learning, have been of great use to me, though I do, by no means, adopt all his opinions—with a liberality of spirit, inseparable from those who are scholars, and gentlemen, has patronized me, without calculating whether I was friend, or adversary, to *his* conjectures, or to *his* inferences.

Mr. Astle, to whom I was under *literary* obligations (before I was honoured with his

personal notice) for the advantage of reading his able treatise on the *Origin of Letters*, was kind enough to exert himself in my favour, at an early period, and has warranted some of my opinions.

Mr. Maurice, the justly-admired author of *Indian Antiquities*, approved my object, and conferred upon me, one of the noblest gifts, a copy of that inestimable work.

Mr. Bryant, whose personal character is not inferior even to that of his literary fame—though I had an early intimation, that he held my *Celtic masters* cheap, bestowed upon me *his* name, as one of my patrons; a name, that will command the love, and veneration of the world, as long as the pure faith, which he has illustrated, shall continue to improve the head, and the heart of its professors.

I deplore it as a misfortune, when drawing from the same well, I differ with *him*, in

the analysis of those waters; but I never shall cease to admire his talents, to venerate his learning,—or to esteem and love the undeviating integrity of his principles, and of his life.

The Society for Literary Funds, can receive no additional credit from *one* of the numerous individuals whom they have cherished and sustained in adversities, like those which have depressed me; but the delicacy, as well as the munificence of their conduct by me, demands of me, as a debt of honour, which I cannot withhold, that I should mark to the world so beneficent a system of liberality as theirs. I have received, as an encouragement of this work, and of the writer, two successive donations from them, in actual payments, conferred upon me by the unanimous vote of their committees, and recommended by the most obliging curtesy of manners, in their Secretary's letters to me.—Wherever that society is known, and where its good offices have been felt, in blessings

upon those, whom fortune has wounded, the name of their *Secretary, Mr. Yates*, and the philanthropy of *his* mind, are familiar subjects of grateful attachment.

The early and liberal patronage of *Mr.* and *Mrs. Codrington*, as well as the numerous acquisitions my List owes to *them*, are but links in a connected series of benefits, conferred upon me by them. After this general, and very inadequate acknowledgment, of them all, their details, however precious to me, will remain, where gratitude, not unworthy, I hope, even of *their* friendship, has implanted them.

If good offices are to be measured by their *critical*, and *seasonable help*, as well as by their weight in themselves, what must be my obligations to *Mr. Peach*, of *Tockington?*

He knows to what I allude; and will give me some credit for sentiments, not injurious

to exertions, the noblest that friendship ever suggested.

Mr. Theophilus Jones, of *Brecon*, my generous friend, and the best hearted of men, had, for a course of years, made it extremely difficult for me to say, for which of his affectionate boons to me I thanked him the most, and loved him the best. He has removed the difficulty; for to *him* it is that I owe *Mr. Hardinge's* friendship.

To rescue, in a word, that inestimable friend, be the fate of this Work adverse, or propitious, I shall contemplate with pride of independent joy, the intercourse with *him*, which my experiment, invited, and cherished, by his generous heart, has produced.

I am now to represent (and what language can ever do my feelings justice?) the obligations impressed upon me by *Personages*, who, in this point, as in every other, disclaim all tri-

bute of gratitude for sentiments, which habitually induce them to elevate their high station, by descending from it into all the charities of domestic life; and by adorning it with a taste, as well as national regard, for the culture of letters. *Commanded* by them, to abstain from panegyric, I leave to their generous natures, the interpretation of my feelings;—But I request that *others*, to whom I am indebted for the access of my name, and work, to *such protectors*,—will not be averse to the justice, which I owe to *them*.

Here again, as at every turn, *Mr. Hardinge* presents himself. At *his* instance, the powerful aid of minds, no less illustrious by their lives, than by their elevated rank, the *Earl* and *Countess of Aylesbury*, was exerted in my favour, and was propitious to me. They and *Mr. Matthias*, whose intellect is no less cultivated and polished, than his mind is honourable, and virtuous, must permit the humblest of the many, whom their good offices have blessed, but not the most ungrateful, to

assure them, (and I cannot thank them better) that I had rather lose their good will to me, than forfeit the generous character of it by an illiberal action, or sentiment;—that I have nothing in view but the improvement of knowledge; which is nothing, and, perhaps, worse than a feather, in the moral system of the world, if it is not *sworn, and* faithful to the interest, and the honour of *truth*

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Sir James Duberly

SKETCHES,

OF

THE STATE AND ATTAINMENTS

OF

Primitive Society.

I.

The importance of distinctly marking fundamental principles.

WHEN I entered upon a serious inquiry into some particulars respecting the original, and primitive inhabitants of these countries, I found my thoughts necessarily carried back towards their original state as a people, and consequently, towards the general attainments of human society, when mankind began to be formed into distinct nations. It became desirable, to distinguish those customs, arts, and stores of knowledge which the *Celtæ* probably imported into their Western settlements, from those, which they must have acquired afterwards, by their own diligence, or by their intercourse with strangers. I could not proceed with satisfaction, till my thoughts attained a certain degree of pre-

cision as to these points. This appeared an essential groundwork of local inquiry: It may indeed be affirmed, that for the discussion of any difficult subject, certain bearings, and relative distances, to which the argument may be directed, and from which a chain of inferences may be drawn, should be distinctly marked. For want of such leading objects, it has frequently happened, that propositions have been asserted upon one set of principles, and have been denied upon another;—so that historical truth has been left, after an elaborate discussion, enveloped in tenfold obscurity, or buried under a mass of contending elements.

It is true, that all deductions of argument are sometimes regarded as more, or less conclusive, in proportion to their harmony, or disagreement, with some preconceived opinion. It cannot therefore be expected, that general assent must be the consequence of unfolding first principles; but at least, by this means a charge of inconsistency may be avoided. That charge, I hope to obviate, by presenting a few sketches of my conceptions, relative to the attainments of primitive society, and by offering a few plain arguments in support of my opinion. In order to form this opinion, it was necessary to enter into periods, far beyond the reach of profane history. The first point, that was to be settled, was the choice of the most faithful guides, through such remote regions.

The *poets*, and mythological writers, of *Greece*, and *Rome*, have transmitted some interesting tales, respecting the most early times: but these, are delivered in language highly figurative, and are mixed with so much allegory, or fable, that it seems hardly possible, to reduce them into fact. Hence the most learned, and sincere investigators of antiquity, are far from being agreed in their interpretation of *poetical* traditions. And this is not to be wondered at:

for so hidden was the subject, even to the generality of the *Greeks* themselves, that we find those authors, who made it their business to elucidate *mythological* narration, two thousand years ago, perpetually amusing us with puerile conceits, or shifting the solution with a commodious plea of sacred mysteries.

This darkness, and the uncertainty of *poetical* reports, the only ancient histories, which the *Greeks*, and *Romans* possessed, induced their *philosophers* to reject it altogether, and frame new theories of their own, upon the original state of mankind.

Amongst all the ancient professors of oracular wisdom, none carried their speculations upon this topic, so far, as that sect, which denied the operation of the first intelligent cause, and the superintending energies of a Divine Providence,—ascribed the formation of all things to a fortuitous concourse of atoms, and consigned the government of the world into the hands of chance. The most connected of the details, which give us the opinions of the *Epicureans*, is contained in the learned, but most unphilosophical poem of *Lucretius*. From this, we may gather, that in that peculiar sect were men of genius, and, could we but grant their fundamental principles, men of acute reasoning.

According to *their* hypothesis, the first men, that were produced, were fit inhabitants of the world that existed only by accident. And they were above resting their speculations upon imagination alone: it was their ambition, to support them by *data*, when they could reach them, and such, as could best accommodate their atheistical preconceptions.

The condition of a few ancient hunters, who, as is usual in all newly inhabited countries, wandered amongst the woods, and were driven occasionally to extreme difficulties in procuring food, and lodging, was brought forwards, and was obtruded, as the general picture of original society.

They had observed, that in general, wherever the arts, and sciences had flourished, they had, for some ages, been slowly, and uniformly, accumulating their acquisitions; from which they inferred, that their progress had observed the same line of march universally. They could not ascertain the time, nor the manner, in which man had begun his existence.

They were supplied with no authentic history of his primitive condition, and therefore, as their own scanty line of research carried them back far beyond the invention of many arts in the pale of their own district, into an age comparatively barbarous, they concluded themselves warranted in imagining a period of indefinite extent, before the invention of any arts whatsoever, before human reason had made her successful exertions, and even before her light had begun its dawn in the mind of man.

During this imaginary period, the race of mortals were described, as making slow, and painful progress, towards the verge of humanity; as having, for a long series of ages, crept, and felt their way, through various degrees of savage life, before they emerged into a superior condition.

Such was the hypothesis, opposed by these *philosophers*, to the few rays of early light, preserved by the *poet*, and recognized by the more temperate reason of *other philosophers*, who represented man, as originally distinguished from

other terrestrial animals, by his erect countenance, and his capacity for sublime contemplation—as formed of two distinct parts, a governing, as well as immortal spirit, related, though inferior, to the Divine Creator,—and a passive body, which degraded him to the nature of brutes.

But the hypothesis of the *philosophers*, obtained great popularity. It was not only received, as founded upon truth, during the most illustrious ages of *Greek*, and *Roman* learning, but it has also been adopted, and refined upon, by eminent writers of modern times. We have consequently been amused with strange, and monstrous tales of that mute, as well as ill-contrived quadruped, *Man*,—a being, who, for a series of ages, crawled upon the earth, before he began, occasionally, to assume an erect posture, and walk upon his hinder feet; who afterwards made slow progress through the monkey, and the savage, *accidentally* acquired *speech* and reason; till at length, forming himself into a kind of terrestrial God, he established a dominion over his brethren of the forest.

In this country, there are perhaps few men who would not refuse to admit these notions in their full extent; yet I believe, there are multitudes, whose imaginations are influenced by them, in a certain degree. When they describe an original state of nature, an early age, or the first inhabitants of a country, they represent a condition of the most wretched barbarism.

If, therefore, elaborate theory, or popular opinion, were to be received, as unerring guides, the points, now under consideration, or the original state of society, and the condition of those, who first inhabited the West of Europe, might soon be disposed of, by a few quotations from *Lucretius*, and

Horace, a few scraps from the ancient Historians, Philosophers and Geographers, or from their disciples in modern days.

But the connection of this hypothesis, in its mature state, with such atheistical, and most absurd principles, renders it, in all parts, highly suspicious. Recollecting the purposes for which it was framed, we should be guilty of an unpardonable negligence, to embrace it, without a jealous examination. And it will not bear such a test. It is not only injurious to the honour of our nature, but is contradictory to the venerable remains of the ancient world, and the testimony of all our senses.

Besides, we ought undoubtedly, in this point, as in every other, carefully to estimate all the *facts*, before we adopt any *theories* whatsoever. If authentic information can be obtained, it claims preference to the most flattering hypothesis, and the most acute inferences of abstract reasoning. Where this rule is not observed, no wise man can acquiesce in opinions, merely because they have been popular, and because they have been supported by favourite names, or by ingenious arguments.

The original state of mankind, in the earliest ages, is avowedly one of those topics, upon which we have an opportunity of examining well authenticated facts.

By all those, who profess our Christian religion, it will readily be conceded, that, in *one ancient volume*, we are furnished with a correct epitome of the most ancient periods; and the generality even of those *philosophers* who reject the writings of *Moses*, and the other books of the *Old Testament*,

as matter of religious faith, are yet candid enough to admit, that they contain the best, and most authentic accounts of the first ages. The notices they give us of those ages, though few, and short, are the most clear, and comprehensive that can be imagined. In the following sheets I shall regard these venerable documents, in the light of authentic histories. My inferences, being founded upon books which are universally read, and which, for many centuries, have employed the united learning, and critical sagacity of the Christian world, may not offer much that is absolutely new; yet may be of some use, in directing the attention of my readers to those truths, which they *profess to believe.*

II.

General view of the first ages—primitive knowledge preserved, and communicated by Noah, and his sons.

IN the book of *Genesis,* we have a consistent, and clear, though brief account, of mankind, in their primitive state,—of their disposition to acquire knowledge during the first ages,—and of their success in the pursuit. We are there informed, that the first man whom God created upon the earth, was far advanced above the condition of a dumb, and brutal savage;—that he was not formed by his nature, to associate with inferior creatures, but for dominion over them;—that no sooner did he come out of his Maker's hand, than he began to exercise his distinguishing endowment of reason, and ac-

quired the faculty of *speech,* as a *medium* for the expression of his perceptions, and ideas;—that in the period of his innocence, and after his transgression, he employed his rational powers in the diligent prosecution of arts, which have, in all ages, been peculiar to civilized, and social life.

The solitary savage, knows not what is meant, by *dressing a garden, and keeping it;* the habit, and the talent, *of tilling the ground, and eating bread by the sweat of his brow,* are things, of which he is *neither skilled, nor studious.*

Of *Adam's* two elder sons, we find, that one was a tiller of ground, the other a keeper of sheep;—and this, before the birth of *Seth,* or about a century after the human creation. This deserves notice. It proves, not only, that in this early age, men understood the comforts of life derived both from agriculture, and pasturage, calculating, how to enjoy the advantages arising from both; but that also they pursued these advantages upon the most improved plan of civil society. They divided amongst individuals those cares, and occupations, that were conducive to the mutual benefit of all. Their attention was never distracted by a multitude of objects; but was directed skilfully to one. The shepherd in that age did not overlook the necessary care of his flock, in his cultivation of the field; nor the husbandman lose the season of tillage, when he guarded his flocks. This, demonstrates a vigorous effort of the reasoning powers, and the most luminous acquisitions of useful experience.

Again: *Cain* brought to the Lord an offering of the *fruit of the ground,* and *Abel, of the firstlings of his flock.* Here was no community of rights—no promiscuous plunder. Every man claimed, and was allowed, his property in that, which he had procured by his individual care, or labour: and

he had a right to dispose of it, within the regulations of society.

The epitome of primitive history, in the fourth chapter of Genesis, informs us of several eminent men amongst the descendants of Adam, down to the flood, who discovered and improved upon the first principles of such arts and sciences as are conducive to the comfort and ornament of society. Nor was this all that they did. The antediluvian ages were evidently ages of application as well as of genius. Men did not accidentally strike upon some solitary discovery, and content themselves with the fame they acquired in the completion of it. They applied the principles of the art already known, as a clue for the discovery of other arts, with which it had a natural connection.

Thus, the first inventor of stringed instruments kept sight of the general principles of music, and the scale of harmonious sounds, till, by analogy, he had found out the nature of wind-instruments: and, by repeated efforts of genius, he became *the father of all such as handle the* HARP *and the* ORGAN.

The first artificer in brass pursued the same course, till he had likewise developed the nature and proper management of iron ore.

If we reflect that these men retained the vigorous use of their faculties for a space of six or seven centuries, to repeat their experiments, and to make continual improvement upon the useful hints which presented themselves, I think we may conclude that they carried their inventions to a high degree of perfection. And it was perhaps the wise design of Providence to afford an opportunity for such improvements,

during the primitive ages, by extending the period of human life to nearly a thousand years. At present, our days are only commensurate with the ends of living: may we not believe that this was the case from the beginning?

Moses directly records only the inventions of one family, *the house of Cain.* But Adam had *sons and daughters* whose names and history are not preserved. Let us form a conception of the longer catalogue which has been omitted by the sacred penman—the inventions of all these families, and add them to the present record, and it will be evident that *the state of nature,* or the original state of man, was not that of brutes and savages, but a state of immediate mental exertion, and of rapid progress in civilization, and the acquisition of useful arts, —a picture which *true philosophy* might have presented of rational beings, as formed and disposed by the hand of a good and wise Creator.

If we carry our attention forward to the generation which immediately succeeded the flood, we shall discover no vestiges of a savage state. Human society was now, for a second time, confined within narrow limits, and the abilities of each individual were necessarily called forth, to secure general comfort. If this age did not display so much inventive genius as those which had preceded, yet its comparative advantages were far superior to those which had been enjoyed by the first race of mortals. The mental powers of the species could not now be regarded as unexperienced.

Reason had now the accumulated stock of 1650 years, ready to be employed. For it is evident that Noah and his sons preserved, not only the general history of the primitive world, but as much of its acquired knowledge as could be useful to themselves and their posterity. This *they had ample opportu-*

nity of doing; for the flood, in regard to Noah, was no sudden and unforeseen event. And *it was done*; for Moses records the antediluvian inventors of many arts which had been preserved to his own time.

The book of Job delineates an age long prior to that of Moses. And it must be recollected that the picture is not taken at the time of Job's death, but of his affliction, an event which appears to me to have certainly happened many years before the death of Shem, of Heber, and of many patriarchs born in the first postdiluvian century. Upon the contracted scale of human life, such as it was become in the days of Job, Eliphaz the Temanite and Bildad the Shuhite were "very old and grey-headed men;" yet we find them familiarly and confidently appealing to the living testimony of a former age —to the words which would be uttered by the men of this age, by which they could mean no other than these patriarchs.

The interlocutors, in this most ancient book, either expressly mention or clearly allude to every science and every laudable art which has usually been placed to the account of the Babylonians, Egyptians, Phœnicians or Indians. And it is remarkable that Job and his friends ascribe their whole stock of knowledge, whether of religion and morality, of the works of nature, or of civil arts—not to the exertion of their own genius, or to the succesful inquiry of any particular society, which had recently emerged from barbarism; but purely to the tradition of the patriarchs of the first age after the flood.

"For enquire, I pray thee, of the *former* age; and prepare thyself for the *search* of *their* fathers (for *we are but of yesterday*, and *know nothing*, seeing *our days on earth are as a shadow*) [as nothing when compared to their years] shall they not *teach* thee and *tell* thee, and *utter words* out of their heart?"—— Chap. viii.

"I will shew thee, hear me, and that which I have seen will I declare, which *wise men* have told *from their fathers* (and have not hid it), *unto whom alone the earth was given*."——— Chap. xv.

From these and similar passages, we must infer, that a general stock of knowledge had been treasured up by the great patriarchs, for the benefit of their posterity; and that good men amongst the descendants of Noah, for several generations, regarded it as their greatest wisdom to learn and attend to these traditions of their fathers, who lived many days upon the earth.

We also learn that the rapid abridgment of the period of human life, which was not only recent but progressive in the time of Job, had struck the race of mortals with a consternation which, for a while, checked the ardour of original investigation, and damped the confidence of genius. The life of man still comprehended a space of, at least, two centuries; yet men regarded themselves, when compared with the former age, but of yesterday. They could not extend the limits of knowledge, because their days on earth were as a shadow.—All they could pretend to was, to preserve those inestimable treasures which they had derived from happier times.

III.

Detail of primitive traditions—Religion and morality—Civil arts, and sciences—Agriculture, architecture, metallurgy, natural history, computation of time, astronomy, geography.

IT may not be improper in this place to touch briefly upon some particulars of this valuable patrimony of the early ages.

Of the state of religion and moral philosophy in the primitive world, we have no detailed information. Yet several very important circumstances may be collected from the books cited above, the latter of which I particularize on this occasion, because the notices contained in it are wholly independent of the Mosaic legation. These circumstances will, in a great measure, elucidate the notions entertained by mankind, as to these points, before the promulgation of the Jewish law.

It appears that at a very early period, the Divine will and purposes, and some of the essential truths of religion, were revealed to mankind in a more full and complete manner than they are expressly recorded to have been. In the old testament we have allusions to the immortality of the soul, the resurrection and the future judgment. No direct revelation of these things is given by Moses, or in the writings of the prophets contained in that volume. They are spoken of rather as truths already known and admitted, upon the authority of a prior revelation.

An obscure tradition of them was preserved both by the Jews and Gentiles, as may still be ascertained from the theolo-

gical systems of many nations; but such a clear manifestation of them as might fully serve to animate hope, and enforce the practice of virtue, was reserved for HIM who abolished death and brought life and immortality to light through the Gospel, and whose coming all the kindreds of the earth expected.

Some communications upon these subjects must have been given to the primitive ages, together with the promise of a Redeemer. There were prophets and holy men long before the flood. God spake to our first parents. Enoch walked with God, or conducted himself agreeably to some known, Divine law: And in the time of Enos, men began to invoke the sacred name. Of the nature and attributes of the Divine Being, the primitive world seem not to have possessed just and fixed conceptions. We are told that our first parents heard the voice of the Lord God *walking* in the garden, in the cool of the day—That *it repented the Lord that he had made man upon the earth,* and *it grieved him at his heart*—That God *looked* upon the earth, and *behold* it was corrupt—"And the Lord said, Because the cry of Sodom and Gomorrah, and because their sin is very grievous, I will *go down* now and *see* whether they have done altogether according to the cry of it, which is *come unto* me, and if not, *I will know.*"

This is speaking the language of men; but it is a language highly illustrative of the opinions and conceptions of the early ages: and it affords a proof, that in all ages the Almighty revealed himself in a manner which might be level to the capacities and comprehensions of men. A more spiritual and adequate revelation of his nature might, at this period, have been totally unintelligible, and consequently useless. Men could not conceive of the Almighty as being every where present, at the same instant, but as having the power to remove himself whither he pleased——not as knowing all things

throughout the immensity of space, but as capable of informing himself—not as executing his Divine will, by the immediate exertion of his own power, but as employing the ministration of other spiritual beings whom they indifferently styled *Angels* and *Gods*.

Yet strictly speaking, mankind, in the primitive ages, appear not to have been polytheists. They regarded One Being as supreme over all the world of spirits, acknowledging at the same time that there were other spirits, endowed with many of his attributes, though under his controul, and employed in the execution of his commands. But in their forms of expression, at least, they were seldom careful to discriminate between the One, Eternal, Universal Spirit and his created ministers.

This vague manner of speaking gradually led to great abuses in the Gentile world; yet, occasionally, we find the nations acknowledging one supreme God, whose unity they perceived, under a great variety of symbols and allegorical characters.

Men appear to have been early informed as to the difference of good and evil, and all the great points of the moral law.—God said to Cain, "If thou doest well, shalt thou not be accepted?" where the form of expression clearly intimates that Cain was previously acquainted with the rule and its sanction. The atrociousness of murder was understood amongst the descendants of Cain to the fifth generation, and the sentence pronounced upon him was not forgotten, as appears by Lamech's apology. By the express command of the Deity, murder was rendered a capital crime in the time of Noah.—The patriarchs, who were the priests as well as the supreme judges of their families, required the blood of the offenders, as

forfeited by a Divine law. Hence, perhaps, originated the Gentile custom of sacrificing malefactors, and by a dreadful abuse, the abomination of offering the innocent. Decency of deportment, and the respect due to parents, were duties so sacred in the family of Noah, that we find the violation of them punished by the most solemn malediction.

The general invectives pronbunced against the *wickedness* and *violence* of the old world, sufficiently declare, that their practices were transgressions of some known law, and the nature of the charges alledged against them clearly intimates that this must have been the eternal and moral law.

The primitive world had also several positive institutions, connected with religion and morality, which were afterwards revived and enforced by the law of Moses. *The Sabbath,* as appears from the history of the creation, was sanctified from the beginning. And though we discover no plain traces of its strict observance, before the reinforcement of the precept in the wilderness, yet we may collect from Noah's dividing of time into portions of seven days (Gen. viii. 10, 12) from the prevalence of the same custom amongst all nations, and from Laban's request (Gen. xxix. 27) "Fulfil her week", that the primitive world were acquainted with the reason of such a division.

Marriage was instituted between our first parents: from that time it was esteemed sacred, and the abuse of it is recorded with censure. Gen. vi. 2, 3.

Sacrifices were appointed under some of the same forms which were prescribed by the Levitical law; and animals were discriminated into clean and unclean. Abel offered the *firstlings* of his flock and the *fat thereof*: Noah *builded an*

altar unto the Lord, and took of *every clean beast,* and of *every clean fowl* and offered *burnt offerings* upon the altar.

Even the consecration of tithes did not originate in the Levitical law. Melchisedec, as priest of the most high God, received from Abraham *tithes of all.* Jacob vows unto the Lord "Of all that thou shalt give me, I will *surely give the tenth* unto thee." Not that the tenth had not been previously devoted to the God whom men worshipped; but because he now resolved that *the Lord should be his God.* Gen. xiv. 20. xxviii. 21, 22.

This appears then, to have been a primitive and universal institution, and as such, it will best explain the charge alledged against Cain of *not rightly dividing,* as it is rendered by the Seventy.

Thus we find many of the moral and ritual precepts of the law of Moses are only renewals of a primitive and universal law, which had been in force, amongst the descendants of Noah, at the time of the general allotment.

Traces of such a law, and of such institutions have been remarked amongst several nations, long secluded from each other, and widely dispersed over the face of the earth—on the borders of Siberia, in China, Japan, Africa, Mexico, and the Islands of the Pacific ocean.

Such vestiges have led pious travellers to a conclusion, that these several people must have had some unknown connection with the Jewish nation; and unbelieving philosophers deduce from them a notion still more improbable—*that similar follies have been the spontaneous growth of various soils.* Whereas in fact, such resemblances are, for the most part, only the

remains of what was once common to the whole human race. They are part of the stores of the antediluvian world transmitted by the patriarchs to their posterity.

Of the civil arts, and the sciences of the primitive world which were thus preserved and transmitted, I shall offer some slight extracts—the list may be abundantly enlarged by diligent research.

1. Agriculture and pasturage are recorded as occupations of the very first age: and these were, in a remarkable degree, the employments of Noah, Abraham, Job, and the other patriarchs in the ages which succeeded the flood. The immediate descendants of Noah, as well as of Cain, dwelt in tents and possessed cattle.

2. The firstborn of human parents was also the first builder of a city; and the history of Babel affords a proof that the art of building was not forgotten. Noah must have been eminently skilled in this art, as well as in a multitude of others, which are necessarily subservient to it. The great patriarch received only a few general instructions as to the form and dimensions of the ark. From these he was enabled to construct that enormous fabric, with such firmness and compactness as to resist the waters of a deluge which overwhelmed the world. We have no authority to assert that the art of naval architecture was new, but whatever progress may have been made in it, this design was vast: it far exceeded any thing that has been undertaken in the docks of modern Europe. It must therefore have called in a number of useful arts which are not expressly recorded, but which were undoubtedly handed down to the next generation.

3. Some of the descendants of Cain, as I have already

remarked, invented metallurgy, and instructed artificers in Brass and Iron; whilst others were cultivating the fine arts, and teaching men to handle the harp and the organ, both string and wind instruments. These arts were so far from being lost, that in the oldest picture of society after the deluge, we meet with "Bows of steel, and molten Mirrors," things which could never have existed, or have been rendered fit for use, without considerable skill in the tempering, compounding and polishing of metals. In the same book also, the harp and the organ, the identical kinds of instruments taught by Jubal, are repeatedly mentioned. Hence it appears that not only such arts as were indispensably necessary, but even the ornamental arts of the antediluvians, were carefully preserved.

4. It has been noted that Noah was acquainted with the distinction of animals into clean and unclean. And this distinction was known before the flood; for it was the general rule by which he was to determine the number of each species to be admitted into the ark. Of every clean beast, and of every clean fowl, he took unto him by sevens, or seven pairs of each sort; and of the unclean, by single pairs. It is clear then that the primitive ages had made some progress in the study of natural history: they had had their Linnei and their Buffons; for when an observance of the same distinction of clean and unclean animals is enjoined to the Israelites (Lev. xi) we find that it required and depended upon an accurate classification of the genera, agreeably to their several natural marks or characters. Thus quadrupeds were classed into 1. Those which were clovenfooted and chewed the cud. 2. Those which were clovenfooted and chewed not the cud. 3. Those which chewed the cud and were not clovenfooted. 4. Those which neither chewed the cud nor were clovenfooted. In like manner aquatic animals were distinguished

into 1. Such as had fins and scales. 2. Such as had fins and no scales. 3. Such as had scales and no fins. 4. Such as had neither fins nor scales.

This classification may indeed appear rude and simple, when compared with the present systems; but all I contend for is, that the primitive world had discovered the rudiments or first principles of the sciences, so far as to open the way for gradual improvement and more minute investigation, and that these rudiments were preserved by the family of Noah. Besides, as the preceding characteristics regarded only the ritual distinction of animals into clean and unclean, we are not, from hence, warranted to conclude, that a more elaborate discrimination of the genera and classes was unknown to the early ages. In the book of Job, we have observations upon the characters, dispositions and habits of several animals, such as the wild goat, the hind, the wild ass, the unicorn, the peacock, the stork, the ostrich, the horse, the hawk, the eagle, &c. and these observations are closely connected and intimately blended with those religious and moral sentiments which had constituted the wisdom of *the former age*. They must have descended together. And this may induce a belief that the study of nature had, in a peculiar degree, attracted the attention of the early generations. These studies must have embraced the vegetable as well as the animal kingdom. Our first parents remarked those trees which were *pleasant to the sight*, and those which were *good for food*. The first husbandmen must have regarded the difference between the useful plants upon which they bestowed their labour, and the noxious ones which required to be eradicated. Their whole skill in these matters must have arisen from actual observation: there was no established practice to which they could refer. As Adam eat bread in the sweat of his brow, he must have studied the nature and proper culture of grain. And it

is probable that, not only the procuring of bread, but the planting of vineyards, and the preparation of fermented liquor were known long before the flood. At least, we find them practised soon afterwards, while Noah and his three sons as yet constituted but one family and dwelt in the same tent: and the planting of a vineyard by the great patriarch is simply recorded, as a thing which belonged of course to the occupation of a husbandman.

5. The astronomical knowledge of the primitive ages and their computation of time have afforded matter for much debate. Some learned men are of opinion, that the annual period of the earth's revolution and the succession of the seasons experienced a great change at the time of the deluge. There are those who produce authorities to prove that the ancients calculated only by lunar months, while others contend that their years consisted of 360 days and no more.

May I offer a few slight and general hints upon these subjects? They are not the strictures of a man of science; but such as they are, with undissembled diffidence they are addressed to the candid critic.

The occupations of the antediluvians, their diligence in the pursuit of knowledge and their peculiar opportunities for repeated observation, forbid me to suppose that they could have been ignorant of the stated return of the seasons, and of the true annual period, whatever it was in their time.

It seems to me that an addition of 5 days and 6 hours, to the former period of the earth's annual revolution, would have introduced great confusion into the whole solar system; I therefore conclude that this period has remained the same from the creation. The promise made to Noah "I will not

again curse the ground any more for man's sake——While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night *shall not cease,*" seems rather to imply the uninterrupted continuance of an order of things already known, than the commencement of a new and different order.

Supposing that the course of nature was changed at the deluge, it must be obvious that neither lunar months nor the year of 360 days could have been adequate to the purposes of agriculture or of pasturage. They would by no means correspond with the stated returns of the seasons. They could not have been retained for half a century, without producing the greatest inconvenience, changing summer into winter, and suggesting the necessity of reformation, to a society infinitely more rude than the family of Noah. How are we then to account for the lunar months and the year of 360 days which occur in ancient authors?

Some societies may have gradually sunk into such a state of rudeness, as to have little occasion for marking with precision the length of the year, they may therefore have neglected and forgotten the science of their ancestors. But in many cases, it is probable that the scantiness or imperfection of ancient documents may have betrayed us into some error upon this subject. A vague and familiar mode of expression, in which many people indulged themselves, may have occasioned a similar defect in those early authors we consult.

Thus, for instance, we call four weeks a month and a year a twelvemonth. A month with us is a very vague term. It implies 4 weeks, a lunation, the ninth part of the time of gestation, a calendar month of various lengths, &c. &c. We

also compute the annual return of certain festivals, by the age of a certain moon. All this produces no error nor confusion. But had such a seeming confusion, amongst any ancient people, fallen in the way of the Greek writers, what embarrassment would their slight and superficial accounts have occasioned to modern chronologers?

The vanity of several nations led them to ascribe to their own ancestors many of those inventions, and improvements in science, which were due to the primitive ages, and therefore, to speak of a *former state* of rudeness, which in fact, had never existed amongst them as distinct people.

The early ages in general must have been acquainted with the solar period, which alone could be of use in the computation of years. For while we deny them this knowledge, it is yet granted that they had the use of cycles, by which their defective years were adjusted to the course of nature. If they knew the sum of 19, 30 or 60 years, could they have been ignorant of the extent of one? That their years were so adjusted is evident; for we find the same months constantly fall about the same season. Hesiod's description Μηνα δε ληναιωνα, &c. Εργ. 6. 322, can be applied only to the depth of winter, and therefore can have belonged only to years which, taken together, amounted to solar years. The Abib of Moses, or Month of *Green Corn*, as the name implies, must have constantly returned after the vernal equinox, from the first time it received the name. And this name could not have been new. It was not Egyptian, but either Hebrew or Chaldaic; the Israelites had therefore brought it with them into Egypt. It had been known in the time of Abraham. For on the 14th of this month the children of Israel came out of Egypt, and, on the *self same day*, 430 years before, their great ancestor, Abraham had begun his pere-

grination. The length of the solar year had then been known from the days of Shem, who survived the commencement of Abraham's sojourning about 75 years. Had this year been unknown; had the Epagones, or even the Bissextile. been omitted, the month of Green Corn must, during that period of 430 years, have sometimes fallen in the beginning, and sometimes in the depth of winter.

The Egyptians claim the Epagones, and the accurate computation of time, as inventions of their own ancestors. This claim may be granted, if we take their own account of the inventor. The first Thoth, amongst other things, calculated the annual period. We learn from Manetho, the celebrated Egyptian historian, who relates the genuine traditions of his nation, that this Thoth lived *before the flood.* For he left his discoveries engraved upon certain columns, in the *sacred Dialect,* and in *Hieroglyphic Letters* (where we may observe by the way that hieroglyphics, in *any particular dialect,* where Hieroglyphics representing elementary sounds) and, *after the deluge* (another) Thoth (or philosopher) the son of Agathodemon (Osiris or Mizraim) *transcribed* these inscriptions into books, and placed them in the sanctuaries of the Egyptian temples. *Apud Euseb. præp. Ev.* L. 1. C. 9. What discoveries do the Egyptians boast of, which were not originally derived from the Great Thoth? Those ancestors of the Egyptians, who so eminently distinguished themselves, were then antediluvians, and consequently the common parents of all other nations.

When strangers spoke of the deluge, the Greeks immediately thought of Deucalion's flood, which they date in the 16th Century before Christ, but which, in fact, could have been no other than the flood of Noah.

Thoth is said to have left 36525 *Rolls* of his discoveries,

by which the learned understand, *periods of time* which he had calculated. I find, by Philo Judæus, that the ancient Mystagogues regarded 100 as a perfect number. As the parts which composed a *perfect whole:* or as the number of units which constituted a complete series. If we regard 100 parts as equal to a complete diurnal revolution, then 36525 parts will amount to 365 days and 6 hours: or if 100 years constitute a perfect age, agreeably to Philo's application of the number in the case of Abraham, then 36525 will be the diurnal revolutions comprehended in that age. This I consider as a more simple method of accounting for the number of the Hermetic volumes, than by supposing a multiplication of cycles, which must imply *much more* than a true calculation of the solar period.

The Egyptians had *years,* as they are styled by the Greeks, of 6, 4, or 3 Months. They may have divided the annual *Circle* into seasons, by inscribing some of their geometrical figures, as the *line* or the *triangle,* or else the square, touching at the 4 cardinal points. Still the complete circle remained the same. Is there nothing in the old testament to confirm the antiquity of this computation and the use of the Epagones? Job speaks (Chap. iii. 6.) of days joined to the year, exclusive of the number of the months. The Epagones appear then to have been known, *out of Egypt,* about the time when Abraham settled in the land of Canaan, and during the life of the great patriarchs. Let us consider Noah's year. In the history of the deluge we have 5 successive months consisting altogether of 150 days, or 30 days each. I cannot conceive how such months could have been formed upon any lunar observation. From the first day of the tenth month, we have an enumeration of 61 days, together with an unspecified period of time, before the commencement of the succeeding year. A complete year in Noah's days could

not then have consisted of fewer than 12 such months or 360 days. But if with the best copies of the 70, and with some other versions of credit, we date the 61 days from the first of the *Eleventh* month, this point must be regarded as fully determined. There will be 12 months and a few days over, during which Noah waited for the return of the third dove, and before he removed the covering of the ark, on the *first* day of the *first* month of the new year. And there is the greatest probability in favour of this reading. Noah already *knew that the waters were abated from off the earth.* The question was now, whether the Earth produced any thing, or whether the dove would be compelled by hunger to return to the ark. It is not to be supposed that after having, for some time, dispatched his weekly messengers, the patriarch should now wait 29 days to make this experiment; 3 or 4 days must have been fully sufficient for the purpose. Would not these circumstances have pointed out some error in the text, had no ancient version suggested and authorized its correction? Upon this authority we have 12 months of 30 days days each, and the Epagones, or in all 365 days. But how are we to account for the number and the precise length of the months? Perhaps something in the following manner. The first periodical phœnomenon which attracted the notice of our first parents was probably the re-appearance of the moon, after the change. The iteration of the seasons, and the periodical approach and retreat of the sun, with which the seasons were obviously connected, must have also presented themselves to observation. It could not, but be desirable and useful to ascertain the period of these changes. The moon was resorted to, as the first means of computation, and 12 lunations were found to come round nearer to the same point, than any other number: Hence the *twelve* months. But these were very soon discovered to be too short. The object in view was to obtain a knowledge of the

return of the sun and the seasons. His course was then divided into 12 portions or signs, corresponding with the number of moons in the first computation. Each of these portions was found to consist of 30 days and a fraction; but as it would be inconvenient to divide a day, the whole number was retained, and the surplus added to complete the year.

The first idea of a year must have been that of the return of the sun and the seasons to the same point. And from the visible revolution of the sun, men must have first obtained months and years thus constructed. Hence the Hebrew term for a year שנה implies an Iteration, Repetition, a Return to the same point. This could have been no other than the return of the sun and the seasons. The sun was the great luminary which, by his regular course amongst the other lights or stars, was appointed to measure years. Gen. i. 14, 16.

If the moon was first resorted to for the purpose of measuring the sun's course, it was soon found inadequate to the purpose. Its revolution had no connection with the return of the seasons. It only served to suggest a division of the sun's course into 12 portions. In most nations, of which any ancient records and traditions are preserved, we find that this division of the year, and the signs of the zodiac, by which it was marked, were known from remote ages. The discovery is claimed by several different nations, a circumstance which generally attends those inventions which were derived from the common parents of the nations. The history of the deluge is understood to be recorded in the names and delineations of some of the constellations. It is not improbable that the Noachidæ, assigned to them new names and representations, in order to commemorate this awful event, in the volume of the heavens, which would be open to their posterity, in every region of the earth. But with no postdeluvian nation can astronomical studies have origi-

nated. Astronomical observations had been preserved at Babylon, for somewhat more than 19 centuries, before the conquest of that city by Alexander. They had therefore commenced from the very time when, agreeably to our chronology, the sons of men first began to dwell in the land of Shinar.

Before their removal into that country, they could have had no observations calculated for the latitude of Babylon, and their date, from this very æra, absolutely proves that the science was not the discovery of the inhabitants, but that they brought it with them, from their former residence amongst the mountains of Ararat, where the antediluvian astronomy had already been adjusted to the circumstances of time and place. An investigation and discovery of the principles of the science must necessarily have preceded a series of just observations.

The antiquity of this study may be inferred from the book of Job, where several stars and constellations are mentioned, in connection with observations upon the seasons, and as parts of the works of God, which had been pointed out by the search of the great fathers of the human race.

The Mosaical years from the Creation cannot, one with another, have fallen much short of solar revolutions, which were evidently the measure of calculation in the time of Noah: for the age of this patriarch rather exceeds an avarage of the ages of his progenitors.

From their common ancestors then, the several nations may have derived the rudiments of astronomy, and a pretty exact knowledge of the annual period. Different societies may, for the regulations of festivals and for various purposes, have employed lunar calculations, and reckoned from the age of a

moon which appeared after a certain equinox or solstice, or after the rising of a certain star; but such calculations were adjusted by cycles so as not materially to affect the truth of chronology. If we find a people acquainted only with lunar months, or only with years of 360 days, that people must have fallen, at some period, into a state of rudeness far below the standard of the primitive ages.

6. A great philosopher of our own days accounts for the marine substances found in various parts of the earth, by supposing that, at the deluge, the primæval continent subsided, and the bed of the old ocean heaved itself above the waters so as to constitute the present habitable world. This hypothesis may not be devoid of truth, yet I think it ought to be received with caution and great limitation. There can be no doubt that great local alterations took place when the fountains of the great deep were broken up. Yet it appears to me that the universal deluge was not so much directed against the earth itself, as against the lives of its inhabitants, and that the general face of the globe, as to its grand features, was not materially changed. As to the marine substances, which are seldom entire, we must recollect that the great deep covered the earth at the time of the creation, and the waters may have begun to form the embryo of their productions, before they were wholly gathered together into one place. The impetuous currents of the deluge may have forced upward some of the younger fry, which partly came to maturity, in the shoal waters upon the sides of the mountains, during the continuance and gradual subsiding of the flood. And in other instances, the bursting of the internal abyss may have forced up mountains and large islands, from the bottom of the ocean, crowned with their unknown inhabitants.

That the general face of the earth was not transformed, we

have several reasons to believe. We find traditions in many countries, that certain mountains, rivers, and even cities had survived the deluge, or, at least, that new cities were built upon the site of the old ones, and retained their names. Whatever credit may be given to the particulars of such traditions, their whole sum, and their great geographical extent, sufficiently declare the general opinion of antiquity upon this subject; and it is a subject, upon which it may be supposed, that some historical truth survived.

Moses describes the branches of the river of Eden, which had existed from the Creation, by their names and courses, as known in his own time. No circumstance could possibly have constituted the identity of these rivers, but the identity of the country through which they flowed. It is evident then that the part of the old continent which formed the cradle of the human race, and the centre of antediluvian population, survived the deluge. Why should we think otherwise of those remote regions, which must have been less obnoxious to the Divine displeasure?

It appears that even the trees were not wholly eradicated; that their vegetative power was not destroyed, and that the productions of the earth were not re-created, but gradually recovered. For no sooner had the waters left the surface of the ground than the olive-trees began to put forth leaves, "And the dove came to Noah in the Evening, and lo! in her mouth was an olive leaf *plucked off*." It must have been a leaf in full vegetation, otherwise it could not have been distinguished from the leaf of a branch which had floated upon the waters. But though the dove found dry land, and trees producing leaves, she found as yet no proper sustenance, and therefore was compelled to return—a necessity to which she was not reduced at her next visit, when vegetation was further advanced.

It is not then improbable that many ruins of the works of men—such works as had been designed to outlive their antediluvian constructors, may have survived the deluge.—Such remains may have suggested to Nimrod and his associates the idea of making brick, and erecting the tower of Babel. Without some leading hint, we can hardly conceive that mankind were then in an apt situation to embrace so vast a design. The mutual cohortations of the children of men—"Go to, let us make brick and burn them thoroughly," clearly imply that they were previously acquainted with the durable nature of brick, and with the method of preparing it.

At any rate, large countries retained after the deluge the situation they had occupied before. They must have been recognized by Noah. And it appears in fact that, in after ages, the geography of the old world was not wholly forgotten. The site of Paradise is minutely described, by its relative position to certain streams that traversed well-known regions. The residence of Cain, in the land of Nod, on the East of Eden, a land known in the time of Moses, is pointed out; and the name and situation of his city, the oldest city in the world, are still upon record. Noah could not then have been ignorant of the general extent and nature of the patrimony he left to his offspring. He must have had some knowledge of the face of the earth, as far as it had been known and inhabited before the flood. He had dwelt upon it for a space of six hundred years. He must have known how its various regions were divided by seas, rivers and mountains. He must have heard something of the nature, temperature and extent of these regions. Accordingly he appears to have been aware of the disproportion of the lot assigned to Japheth, when he prophetically promises that "God shall enlarge him."

In the days of Peleg, who was born about a century after

the deluge and died ten years before Noah, we are told obliquely that *the earth was divided.* The manner in which this event is touched upon by Moses shews that the circumstances of it were familiarly known in his time. But our accounts of it are rather scanty. In one other passage, the sacred historian alludes to the time, "When the Most High divided to the nations their inheritance." From these passages we may collect that, by a Divine decree, there was a solemn division of the countries amongst the descendants of Noah. This division took place in the time of the great patriarch, and there can be no doubt but it was conducted under his inspection, and ascertained by lot, as we find a similar division of the land of Canaan amongst the Israelites.

Throughout Gen. c. x. Moses is not speaking of a compulsory separation of families; but of a regular division of the earth amongst the Noachidæ. "The sons of Japheth—By these were the isles of the gentiles *divided, in their Lands.*—The sons of Ham—in their *countries* and in their *nations.*—The sons of Shem—in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood." v. 2, 5, 20, 31, 32.

The name of Peleg gives occasion to specify the time, *when the land was divided,* not *when the people were scattered abroad.* The narrative of this division is interrupted only by the incidental account of the rebellion and ambition of Nimrod, the subject of which is resumed and its consequences described chap. xi. If Nimrod's kingdom comprized the whole of mankind, their scattering abroad must have been, each into his land, agreeably to the previous division; but it is sufficiently evident that Nimrod's empire was not universal.—Ashur, Elam, Mizraim, Canaan, Gomer, Javan and many

others, certainly retired with, at least, *part of their families.* In a subsequent age we find amongst the children of Canaan many little settlements of Amakins or Giants. But that was not the general description of the Canaanites. They were not all Anakims.

The language of the *whole earth* was confounded. Individuals, perhaps of each family, experienced this confusion and afterwards carried it with them into all lands, whither they were dispersed. We say, the peace of all Europe is disturbed, when only the minds and actions of certain descriptions of men are irregularly affected.

The Heathens retained some traditions of such a distribution. The Phœnician Historian says that Cronus (the Husbandman) bestowed upon Thoth the Kingdom of Egypt, and upon Minerva that of Attica. Hesiod speaks of a general assignment by lot, to all the sons of Heaven and Earth, and adds that the Titans were permitted to enjoy their portion, *according to the former distribution, which was made in the beginning.* Theog. 390—495.*

The very idea of Noah's dividing the land amongst his descendants, necessarily presupposes his knowledge of the land that was to be so divided. He must have described the several shares, their extent and boundaries, by certain names. And these, in general, could have been no other than the names by which the same regions, rivers and mountains had been already known to him, and consequently, which they had borne before the flood. Thus may we account for the identity of the names of several streams and mountains, in ancient

* See many and strong authorities for a general division by lot, *Bryant's Analysis* iii. 13. and *Holwell's Mythol. Dict.* v. *Earth.*

geography, from India to Britain, and from the Northern Ocean to the middle of Africa. The names must have been descriptive, in the primitive language, and several streams and mountains must have come under the same description.—— From the time of this general allotment, it seems to have been a common practice for men to distinguish themselves and their children by the name of their patrimony or estate. Hence Moses, in his genealogies of the early ages, frequently gives us the names of cities and districts, or names descriptive of local and relative situations, instead of the proper names of men.

The declaration of this distribution seems to have been made after the human race had assembled in the land of Shimar (*After Cronus came into the land of the South.* Sanchon.) The founding of the kingdom of Nimrod, *The Son of Rebellion,* and the enterprize of those *Children of men* who joined his party, was in direct opposition to the Divine decree. It was *lest they should be scattered abroad,* or to prevent the execution of a purpose already known and declared; but not as yet carried into effect. The topic will be resumed in the course of my sketches.

IV.

On the Antiquity of writing.

THERE can be little doubt that the primitive ages possessed some means, beside oral tradition, of recording and perpetuating their several branches of knowledge, but respecting the nature of these means, we are left somewhat in the dark. It is universally allowed that no human device could have answered this purpose better than alphabetical

writing. *Were the early ages acquainted with an alphabet?* This has been a great question. Amongst some ancient and modern nations, we find picture writing, hieroglyphical representations, or else arbitrary signs of ideas, employed as the general means of preserving memorials. But whether any of these are the remains of a primitive art, or the resources of those societies which had forgotten the accomplishments of their forefathers, is another question. Our lower order of mechanics and labourers, who have never been taught to write, use a variety of marks and figures, to record their little transactions: And if one of these families were removed to a sequestered island, and excluded from other society, this would become their established mode of writing, though they were descended from a people who had the use of an alphabet.

The sacred volume has given us no express information, relative to the antiquity of an alphabet. It has been the opinion of some eminent men, that this important expedient was Divinely communicated to Moses, when he received the tables of the law upon Mount Sinai. But it is clear from the testimony of Moses himself, that this opinion is erroneous. Of this, the following proofs have been urged; and, for my own part, I cannot but regard them as incontrovertible.* We are informed (Ex. xvii.) that Amalek came and fought with Israel in Rephidim, and was there overcome. And the Lord said unto Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua, for I will utterly put out the remembrance of Amalek from under heaven." As this record related exclusively to Amalek, it might be concluded that the command *write this* was given in Rephidim, immediately after the war, and before Israel had come near to Mount Sinai.

* For several of these observations, I am indebted to Astle, *on writing*:—But I quote from memory.

But the context is decisive. Moses built an altar (in Rephidim) and called the name of it Jehovah-Nissi; for he said, "*Because the Lord hath sworn,* that the Lord will have war with Amalek, from generation to generation. Moses knew, therefore, what was meant by *a Book,* and was acquainted with the nature of *Memorials,* the art of *Writing,* and of *Reading* or rehearsing out of memorials, before the delivery of the sacred tables. Again (Ex. xxviii.) Moses is commanded to take two onyx stones and grave upon them the names of the children of Israel—"With the *work of an engraver* in stone, LIKE the engravings of a signet, shalt thou engrave the two stones, with the *names* of the children of Israel." In the same chapter, he is further commanded to engrave twelve stones, with the names of the children of Israel, *according to their names,* like the engravings of a signet. In these passages we have a constant reference to a *well known* art of engraving names upon signets; and these engravings cannot be regarded as cyphers or mere hieroglyphical symbols; for (v. 36) we find another command to make a plate of pure gold, and grave upon it, like the engravings of a signet, "HOLINESS TO THE LORD." This cannot possibly mean any thing else than *writing* in *Words* and in *Letters;* and all these commands were given, before the first tables were delivered.

It is then an indisputable fact, that books or memorials in writing, and consequently reading, were things well understood before the giving of the sacred tables. These tables certainly consisted of alphabetical writing, and the preceding inscriptions were undoubtedly of the same kind, and *in the same character.* Otherwise the introduction of a *new* and *sacred* mode of writing must soon have rendered the former, and less perfect mode obsolete; and the names upon the gems and the golden plate must have become obscure and unintelligible.

But in this age, the art of writing could not have been a recent invention. The engraving of *names* upon signets is referred to, as a thing publicly known; and surely, the first essays in writing had not been made in precious stones.—Signets were used by the Israelites before they went down into Egypt, and it is not improbable that they were inscribed.—Their inscriptions must have been in simple characters, adapted to the subject and the space which the gems afforded; whereas the letters in general use in Egypt seem to have consisted of the representations of animals, and other productions of nature. In some old Asiatic alphabets, we still discover *letters* in the figures of certain quadrupeds, and exactly similar to some of the hieroglyphics on the Egyptian obelisks. Such characters may have been liable to abuse, amongst a people so prone to idolatry as the Israelites were, and for this reason, it may have been commanded that the more simple alphabet of the engraver of signets should be used in preference.

In the book of Job, we find the antiquity of writing asserted in a manner no less positive. In one passage, that illustrious sufferer complains, "Thou writest bitter things against me, and makest me to possess the iniquity of my youth." In another, he exclaims, "Oh! that my *words* were now written, Oh! that they were *printed* in a *book!* (stamped, as on the Babylonian bricks?)—that they were *graven* with an *iron pen* and *lead* in the *rock for ever!*" Here writing is not spoken of as a new invention. It must have been an art long established, before its various forms, uses and properties could have been so well understood. In the time of Job, it was applied, as at present, to the taking of minutes of trivial circumstances or *writing of bitter things;* the recording of greater events in books, and the preserving a lasting memorial of what is very remarkable, in public inscriptions. It must have been one of those arts which are ascribed to the search of the fathers

of the human race. Had there been any just grounds for ascribing the invention to a Divine communication on Mount Sinai, it is impossible but that some notice would have been taken of so wonderful an event. We should have had some hint of the Great lawgiver's instructions. Every circumstance of the giving of the law is minutely recorded, but not a word has been found to this purpose. On the contrary, the Israelites appear to have been readers in general. Each of the princes looks upon, and discriminates the rod which bore his own name (Numb. xvii.)

Again: such a circumstance as the original communication of writing must have been notorious to the whole assembled nation. A thing so remarkable, and of such magnitude, could not have been forgotten. Some allusion to it, at least, would have occurred in the subsequent writings of the old testament; but nothing appears. The vanity of the more modern Jews would have disposed them to claim the discovery; but their traditions uniformly ascribe it to the first age of man.

It may be demanded—How happens it, if the art of writing was really understood by the primitive ages, that Moses has not recorded the name of its inventor, amongst other antediluvian instructors?

To this it may be answered, That the Mosaic history of the Antediluvians is a mere epitome. The historian records only the inventions of one family, that of Cain. His catalogue must have omitted many great arts which the Antediluvians possessed. Who was the first carpenter or the first weaver? Had the descendants of Cain actually invented writing, yet its progress to perfection, from its first simple rudiments, may have been so gradual, that Moses could not ascertain the name of its first inventor; and he records no invention, where

he has not an opportunity of adding this circumstance. His design seems to have been, not so much to mark the antiquity of the arts known in his time, as to preserve a memorial of eminent persons; more particularly in that family which was now wholly cut off, from the face of the earth.

But why has not Moses mentioned, or alluded to ancient writings, in some passage of his history before the xvii. chap. of Exodus?

If it be certain that no such mention or allusion is made, it may be replied that the subject may not have come immediately in his way, and that it was not the custom of writers, far less ancient than Moses, to be minute in quoting their authorities.

But we are not certain that Moses has not both alluded to, and expressly mentioned writings, of a date long prior to his own time. In the historical part of the sacred scripture, we frequently find references to the authority of books which are no longer extaut. Such *historial* parts were therefore compiled from the materials of earlier writers, and not communicated to the authors of the present volumes, by immediate inspiration. It is sufficient in this case to believe, that the Divine spirit directed the judgment of these authors, and disposed them to examine with diligence, and record nothing but the truth.

The book of Genesis, if we except the account of the creation, consists of matter purely historical, or such as might have come within the compass of human research, and have been recorded in history. And Moses no where declares that he derived it from any other source. No part of it is introduced with the solemn form, "The Lord spake unto Moses."

We have it simply as a brief introduction to the history of the Israelites, and the promulgation of the law. Between the several portions of this introductory history, a considerable difference of style has been remarked. They differ in this respect from each other, and from the usual style of Moses in his subsequent writings.

In the several portions of this primitive history, the same events are recapitulated, to the same general effect, but with new and peculiar circumstances. This is a thing not usual in the original and entire composition of one author. It has rather the character of a collection of documents.

The several portions are also distinguished by such appropriate titles as, in any other volume of antiquity, would be acknowledged to point out the beginning of detached compositions.

Thus chap. i. and to v. 4, chap. ii. contains the history of the creation, and the institution of the sabbath.

Then follows another brief history of the creation, the garden of Eden and the fall of man, with an exordium which intimates a distinct and independent composition. "These are the generations of the heaven and the earth," &c. This book concludes with chap. iii.

It is remarkable that the only term for the Divine Being, in the former of these portions, is Elohim, God, which is repeated 35 times. In the latter portion, excepting in the conversation of Eve with the serpent, it is Jehovah Elohim, the Lord God, which is also repeated 20 times.

In chap. iv. which contains the history of Cain and Abel,

and of the descendants of the former, the sacred name is Jehovah, without any variation, excepting once, in *a speech of Eve.*

The use of these terms as here described is, I think, a peculiarity which could not well have happened, in the original and entire composition of one age, one country, and one man. For however the mysterious meaning of the terms themselves may be discriminated, yet Elohim in the first chapter, and Jehovah Elohim, in the second and third, are evidently used in a synonymous sense, and precisely the same operations are ascribed to them.

Chap. v. begins with an appropriate title, which more particularly indicates a distinct and independent composition.—"This is the *Book* (or Record) of the generation of Adam." Here again, the history of the creation of man is briefly recited, as an introduction to this separate book, which is complete in its kind; for it begins from the creation and concludes with the birth of the sons of Noah. May it not be regarded as a transcript from an authentic genealogical table or pedigree, which had been regularly kept in the family of this patriarch?

We have afterwards—"These are the generations of Noah" "These are the generations of the sons of Noah," &c. These things I cannot but consider as internal proofs, that Moses has not only alluded to writings which existed before his own time, but has actually given us transcripts of some of the compositions of the primitive ages: and that the book of Genesis, like other historical parts of the scripture, consists in a great measure of compilations from more early documents. May not these several *Books*, which recapitulate the same events, and the matter of which has not been wholly forgotten

by the heathens, be regarded as so many primitive records, adding mutual strength to each other, and reflecting mutual light, in the same manner as the books of Kings and Chronicles, and the narratives of the four Evangelists?

If we duly consider the matter contained in the book of Genesis, I think we shall be led to conclude that much of it must necessarily have been collected from prior documents. For example (Gen. xxii. 20.) Abraham receives information respecting the family of his brother Nahor. No reason is given why it was told Abraham: nor does any thing immediately follow, as a consequence of such information. But as the account related to Abraham's family, we are left to conclude, that he recorded it; and, *upon his authority*, Moses preserves the record. He gives it not as a subject of revelation, nor as the result of his enquiry amongst the descendants of Nahor, nor yet does he content himself with registering the simple fact, but he tells us *what had been told Abraham at such a time*. At a distance of 400 years, he transcribes the names of Nahor's eight sons in due order, with some particular circumstances respecting them, *as it had been told Abraham*, and therefore, as it must have been recorded in some memorials in Abraham's family. Moses must have possessed a very exact detail of the transactions of Abraham's time. Hence the circumstantial account of the expedition of the four kings, of that patriarch's treaties with the princes of the land in which he sojourned, of his sacrifices, and of the promises he received, and the allusion (Ex. xii.) to the *year*, the *month*, and the *very day* on which he began his peregrinations.

In confirmation of the opinion advanced above, it may be observed, that history furnishes no instance of an exact chronology having been preserved, for a series of ages, by any people who were totally illiterate. Relative dates, and the

enumeration of months and days, would soon become unmanageable in oral tradition: and the precise length of mens' lives, and their age at the birth of their children, are circumstances not likely to have been the subject of immediate revelation to Moses. Yet his history of the primitive world preserves an unbroken chain of chronology, from the creation.

Sacred and profane writers have mentioned an ancient mode of recording facts by means of nails fixed in pieces of timber or notches cut in sticks; but if these customs were capable of preserving historical facts, connected with their dates, for 25 centuries, we must regard them as, in some manner, equivalent to the use of letters; and I trust I shall be able to proye in the ensuing essays, that this was the case.

The enumeration of circumstances, in the history of the deluge, clearly points out the early use of letters, or of something equivalent to letters.

Here we have upon record, the particular month, and the day of the month, upon which the rain began—the number of days it continued—the period during which the earth was covered—the day on which the ark first rested—on which the tops of the mountains were first *seen*—on which the face of the ground *was first observed to be dry*, and on which Noah and his family descended from the ark, with several other particulars. Surely all this must have been collected from an exact register, kept at the time, and committed to writing, by those who were actually present. Would it not be detracting from the credit of the history to think otherwise?

Here again, Moses records not the phænomena of the deluge, as simple facts, but he records them, as they had been *seen* and *observed* by Noah. He does not tell us upon

what day the mountains first emerged from the waters, but upon what day *their tops were seen.* We are informed indeed that "In the 601st year, on the first day of the first month, the waters were dried up from off the earth." But how was this known? The sacred historian informs us—On that day "Noah removed the covering of the ark, and *looked,* and *behold* the face of the ground was dry." It is then recorded upon the authority of Noah's observation.

I would remark another minute circumstance in this history, which tends forcibly to the same point. *The waters are said to have prevailed 15 cubits upwards, and the mountains were covered.* Now mountains are so various in their height, that, if by this passage we are simply to understand that *the waters were 15 cubits higher than the mountains,* it can mean nothing. The waters must have been much deeper, over the mountains of Ararat, before they could hade reached the top of the Alps. And the mountain where the ark rested could not have been an inaccessible peak; it must have afforded a practicable descent for man and beast.

But let us recollect that the whole depth of the ark was 30 cubits. In order to give its motion a due steadiness on the flood, and at the same time, to afford a sufficient access of air to the middle and lower story, through the window that was in its side, we must suppose that, together with its freight, it drew about 15 cubits, or half its own depth, of water. Yet it was lifted up from the earth, it floated over the summits of the hills, without touching them, till the seventh month; when it *indicated* an abatement of the waters, by resting upon a mountain of Ararat: and this happened upwards of two months before the top of any other neighbouring mountain was *seen.* These circumstances must have been minutely observed by Noah, and from them, he must have collected,

that the waters were 15 cubits deep over *those* mountains. Here then is one particular, in the history of the deluge, evidently derived from actual observation, and recorded to posterity by those who had remarked the circumstance upon the spot.

If to all these presumptive arguments of the high antiquity of writing, we add, that the most ancient nations, in various parts of the world, those which were first regularly settled, and were most tenacious of their primitive customs and institutions, such as the Chaldeans, the Assyrians, the Egyptians, the Phrygians, the Pelasgi, the Indians and the Turdetani are found to have possessed the art of alphabetical writing: and that several of these societies regarded letters as coeval with the nation itself, if not with the human race, we shall have abundant reason to conclude, that letters were certainly known to mankind before the separation of families, and very probably before the deluge. We need not then pronounce the tradition of the Jews, respecting the learning of the primitive world, altogether vain and fanciful, nor the apostle unfounded in his quotation of the prophecy of Enoch, the seventh from Adam.

Picture-writing and arbitrary signs of ideas may have been the resource of societies which had forgotten the use of letters, or, in other nations, they may have been used together with letters, for compendium, for secrecy, for ostentation or ornament. We still retain their use in astronomy, algebra, numerals, marks of pauses or reference, and abundance of other instances.

V.

Conditions of men in primitive society—The separation of the Noachidæ.

THE same hypothesis which regarded man, in his primitive and natural state, as placed *extra civitatem*, or in the condition of an unconnected savage, has furnished occasion to some late theorists to contend for the *Rights of Man*, to insist upon an equality of condition, and to assert the unlawfulness of every degree of authority, which has not been personally acknowledged or virtually conceded. I must confess myself not so much of a philosopher or politician as to perceive the principles upon which this doctrine can be maintained.

If all the children of nature have an equal claim to her bounty, then the brute creation, every thing that breathes, must be placed upon an equal footing with mankind.

If a mere endowment with reason constitute a title to pre-eminence, then women and children must rank with men, not only in an equality of condition, but in an immunity from all controul which is not conceded, and in the right of delegating or exercising authority.

If the prerogative of man be urged, upon the plea of superior mental powers, it must be recollected that men differ from each other, in this respect, no less than in the established gradations of society.

In vain should our theorists appeal to the precedent and authority of history: for no such things as an equality of conditions, and an avowed equality of rights, can be traced, or even supposed to have existed in civil life. And even in the most savage nations, where society is not connected by any laws that extend beyond single families, excepting the law of custom, it will be found that, in those families, authority and subordination are understood and admitted. The same distinction obtains in respect of rights. The son who kills the bear or the seal, has a right to feast with his father upon the train; but the indolent brother, who refuses to join in the enterprize, has no claim to come in for his share of the spoil.

This is exactly analogous to the distinction of rights, which is acknowledged in society, and it points out a necessary discrimination between social rights, and those which are properly natural. To those gifts which nature bestows in common to all her children, they have an equal right, such as breathing the vital air, seeing the light of the sun, or drinking of the current; but of such things as are either acquired or protected by social regulations, society must have a right to dispose, agreeably to its laws: And such laws necessarily suppose authority, and consequently the duty of submission; permission, and consequently the power of restraint; relative connections, and therefore, relative conditions.

It follows then that, ever since mankind began to live in society, authority and subordination, agreeably to some certain rules, together with a variety of conditions, must have existed in the world. And this has been, according to the testimony of the sacred historian, from the day upon which God created man upon the earth.

When marriage was instituted between our first parents, a social and relative connection was formed. At this time indeed, there could be no great diversity of conditions; yet authority and subordination were established, not as the result of a deliberative compact, but by a positive decree of God and nature. Eve submitted with affection to the generous dominion of her husband. Adam possessed a like authority over his children. It was from under the protection of his parents, and from the society of his brothers and sisters who, by this time might be pretty numerous, that Cain was forced to retire, when he complained that his punishment was more than he could bear—because he was driven out from the face of the earth, and was doomed to be a fugitive and a wanderer.

While the human race consisted but of one family, the authority of the chief was necessarily only patriarchal, or confined to his own relations and descendants. Such was the case in the days of Adam and of Noah. But the patriarch's power, from which there was no appeal, was not necessarily transmitted in the line of seniority. Several instances are recorded of the patriarchal privilege, to set aside the claim of primogeniture, to delegate his authority to either of his children and constitute him the chief among his brethren: And also to determine and declare the condition of the several branches of his descendants. Thus Noah gave the chief blessing to Shem, his second son, and doomed the son of Ham to be servant of servants to his brethren.

It may here be observed that, as Noah and his sons knew what was meant by a condition of servitude, they must have been acquainted with such a condition before the flood: And as the children of Ham were to serve the children of Shem and Japheth, it is clear that Noah did not regard all authority unjust, which was not strictly patriarchal; when mankind

should have multiplied upon the earth, one family might exercise a lawful dominion over another family. This must have occurred to Noah, as a natural consequence of the progressive state of society, and as a necessary repetition of what had taken place in the primitive world.

For great kingdoms and states appear to have been formed amongst the antediluvians. They had their heroes and their conquerors, for such I apprehend were the *giants* which were in the earth in those days, who became *mighty* men, which were of old *men of renown.* Moses has not thought proper to enlarge upon the *renown* of these *mighties,* yet his oblique manner of speaking plainly alludes to some known history of them. They are not reprehended for the *possession* but the *abuse* of power. The general history of the antediluvians had not then been totally lost.

Several heathen nations retained some fragments of this history for many ages. The Greek and Roman mythologists give us details of the actions of certain giants before the flood, but the story is spoiled by embellishment. The genuine works of Berosus, as we are told by Syncellus, contained the reigns of *ten* kings of Chaldea before the flood. This was the exact number of the patriarchs from Adam to Noah, both inclusive. Their residence seems to have been in the neighbourhood of the Euphrates.

Nimrod, the mighty hunter, may then have done no new thing upon the earth, when he established a kingdom in Babylonia. The formation and maintaining of kingdoms and governments, whether good or bad, must suppose on the one hand, a diversity of conditions, and, on the other, a considerable progress in civilization, and the exercise of many arts, which could not but be useful and ornamental to society.

Upon the whole, we find that the ages from the creation down to the deluge were not distinguished merely by the depravity of their morals, but also by their extensive acquisitions, in the various branches of useful knowledge, and by the first developement of the forms and conditions of social life; and that the great patriarch of the new world took care to preserve the *valuable* attainments of former ages, and transmit them to his descendants, *when the Most High divided to the nations their inheritance.* Which memorable event took place in his own days and under his inspection.

It may be objected that, however general and successful the *search* of the antediluvians may have been; yet Noah's information may not have been co-extensive, but confined to certain branches of knowledge. But will not a consideration of the peculiar circumstances of this patriarch, in a great measure, over-rule the objection?

For 120 years before the flood, he had been apprized of the Almighty's purpose to destroy the old world, and to renovate the human race in his offspring. This must have induced him to employ much of this time in considering the acquisitions of the age, in acquainting himself with numberless particulars, which are not expressly recorded, in discriminating between the good and the bad, and in treasuring up all the knowledge which could be of real value, and conducive to the well being of future generations. And after the great catastrophe of the primitive world, he must have used the most effectual means for the perpetuating of this knowledge amongst his posterity.

Accordingly we find that, in the next succeeding age, there were *wise men* who made it their business to communicate the treasures of wisdom which they derived from their fathers—

"Which wise men have told from their fathers (and have not hid it) *unto whom alone the earth was given.*" Job viii. and xv.

It appears then that, at no period from the creation to the distribution of the earth amongst the descendants of Noah, can savage life be regarded as the *natural* or the *actual* state of mankind. During this series of ages, the arts and occupations of civil life were regularly cultivated and advanced, and social, moral and religious obligations were generally understood, though not uniformly respected.

These valuable acquisitions could not fail of being transmitted, by the fathers of the nations, to their respective families, which settled in the various regions of the earth.

The early separation of mankind, and their distribution over the face of the globe, are events which have been reflected upon by writers of more presumption than piety, and of more fancy than sound judgment. *It has been asserted that such measures could serve no purpose but to prevent that mutual aid and comfort which men might otherwise have afforded each other.* A Divine decree is entitled to our silent respect, though its wisdom and expediency be not obvious to human reason. But, in the present instance, they fully appear. It was surely designed in wisdom, that the whole human race should not be formed into one unweildy society, in which justice could never have been equally administered, nor the comforts of life duly secured. It was then expedient that, at some time or other, they should be divided. Could any time have been more happily chosen than the age of Noah? His dominion extended over the whole earth. His inheritance was, upon all accounts, too large to be formed into one empire. In his age all just authority was patriarchal,

and this authority centred in himself. He was the common father of all his subjects. In no subsequent period, in the history of man, could this remarkable circumstance have occurred. At no subsequent period then could a general distribution of the earth, amongst the nations, have been conducted with equal propriety or with equal effect.

And how was Noah to divide his offspring, if not, as nature itself had discriminated them, into distinct families? What could be more wise or more just than that he should invest every father with a patriarchal authority over his own household, and thus give every rising society an opportunity to take possession of its allotted patrimony, as soon as it should become sufficiently numerous to contain social comfort within itself; while its children and its cattle were as yet easily removed, while it might easily be accommodated in the countries through which it had to pass, and before the beasts of the field were grealy multiplied?

What could have been designed more wisely than to commit the forming and settling of every family to the immediate eye of a father, whose term of life and paternal care would be extended for a space of some centuries, whose occupation it would be to renew, in the succeeding generations, the memory of the great events of history, and to instruct them in the useful knowledge which had been communicated, and the moral precepts and religious doctrines which had been inculcated, by the common patriarch?—Must not this have been the most effectual and ready method that could have been taken, to plant societies regularly formed, the arts of civil life, virtue, religion and morality in every region of the earth?

When great multitudes of men are drawn together into

one vortex, it always happens that many of them pursue their private schemes and interests, by means inconsistent with the good of others. The laws of society are armed against such persons: they are expelled the community, or else endeavour, by flight, to escape a more severe punishment.

Had it been designed that mankind should have continued in one body, and only extend their habitations as they wanted room, it must have followed, that the more orderly and best disposed would be the least likely to remove from the house and inheritance of their fathers. The abandoned and profligate only would be driven out from men, and uniting in the bands of wickedness, in the surrounding, unoccupied regions; thither they would carry no useful laws, no just subordination, no morality, no pure religion, no science, and no arts but such as might qualify them to offer or to repel force, and enable them to protect themselves, in the exercise of rapine and violence.

Such societies have indeed been formed, in various parts of the world, and have grown up into mighty nations of dreadful barbarians. At times, they have over-run the countries of their civilized neighbours, effacing in their course almost every trace of humanity. Had the civilized part of the species continued in one aggregate body, had none but the outcasts of society been separated from that body, the accumulated mass of such barbarians must, in a few ages, have become formidable to the globe.

Of Nimrod's rebellion and apostacy—The confusion of tongues —The dispersion of the Giants.

THE rebellion and apostacy of Nimrod and his adherents, and the subsequent confusion of tongues, and dispersion of *the children of men* from Babel, were undoubtedly events of considerable magnitude, in the early history of mankind. To these events the poets and mythological writers are full of allusion; but the only plain details we have of them, are contained in Gen. x. v. 8 to 13. and xi. v. 1 to 10.

From the former of these passages, we learn that Nimrod, a grandson of Ham, began to be a mighty one in the earth, and a mighty *hunter* before the Lord, or a violent persecutor; and that he *began* to found a kingdom in Babel and the neighbouring country. From the latter passage, it may be collected that *many of the children of men* entered into his design, and *began* to build themselves a city and a tower, and to make themselves a name, for the express purpose of preventing the separation of families; but that this enterprize was offensive to the Lord, who therefore overthrew it by a miracle, confounded their language, and scattered them abroad *from thence* upon the face of all the earth.

May I offer a few thoughts upon the nature and consequence of these events? Though I wish to form an accurate idea, how far the chain of primitive tradition was broken, and the plan of a regular distribution of the earth, amongst the descendants of Noah, disturbed by them; yet my sketches are not designed to supersede the learned disquisitions which have

already appeared upon the subject. The candid critic will pardon them, if they furnish new and useful hints. The first thing to be considered is the extent of Nimrod's party.

I think we may venture to assert that previous to the building of Babel, the human race, generally speaking, was collected in Babylonia. For though the *portion* of Japheth and of Shem be alluded to, while the family of Noah resided amongst the mountains of Ararat, where the great patriarch planted the vine and drank of its produce, yet an actual separation had not taken place, before they came to the plain of Shinar. It was there that an enterprize was set on foot, expressly to *prevent* that separation, which was understood to have been designed; though not as yet carried into effect.—Hence the impiety of the enterprize.

It has been a popular opinion, that this confederacy at Babel embraced the whole of mankind, excepting perhaps one family, and consequently, that the whole earth was equally affected by the confusion of tongues,—that the primitive language, unless preserved in the family of Heber, was now lost, and the primitive religion universally corrupted.—And, in the promiscuous dispersion which followed, men have lost sight of a previous and regular allotment.

But this opinion seems to have arisen from a bare consideration of the history of Babel, Gen. xi. without duly regarding its connection with the history of Nimrod and his kingdom, in the preceding chapter.

In the account of the confusion and dispersion, Moses speaks in such general terms that, at first view, his language may appear to admit of no qualification. A little reflection, however, upon the subject, and a comparison of the two

passages, amongst themselves, will discover that it both admits and requires a considerable limitation.

For, in the first place, the confederacy was not headed by Noah himself, or by either of his sons or grandsons, but by a third in descent from Ham, under whom it cannot be supposed that, in an age, when patriarchal authority was acknowledged and respected, any of the elder branches would enlist themselves. Neither Ham nor Cush nor either of his brethren could then have been amongst the subjects of Nimrod, or the Babylonian rebels.

Nor did the patriarchs stand out alone. There were also families or societies of men, who had kept aloof. For the wickedness and persecution of Nimrod became proverbial, and continued so for many succeeding generations. "Wherefore it is said, *Even as Nimrod, the mighty hunter before the Lord.*" Now this proverb could not have been used amongst his own subjects and associates, who embraced his cause and assisted in his schemes; but in certain societies which had rejected his authority, and abhorred his conduct; and consequently became the objects of his rage.

And many such societies there evidently were. For as Nimrod became a mighty hunter or persecutor before the Lord, he must previously have divested himself of all veneration for the Lord, and all submission to his authority.—— Amongst the partizans of Nimrod, there could have been no true piety. Yet in several parts of the country where Abraham sojourned, and in the family and amongst the friends of Job, we find righteous societies, who worshipped the true God. Their fathers had not been amongst the hunters before the Lord, or the apostates from the primitive religion.

Even in the house of Ham, the apostacy had not been general.

Abraham had lately come from Ur of the Chaldees, a neighbourhood where the conduct of Nimrod and his associates could not have been forgotten.

Upon his arrival in the land of Canaan, where some hords of the Giants were now settled amongst the inhabitants, he observed the same corruption of religion and morals, which had once prevailed at Babylon. It was therefore natural for him to conclude, that this degeneracy was become almost universal in the house of Ham. Accordingly he imagined that the fear of God was not in Egypt or the land of the Philistines, as he approached the borders of those countries; but he was agreeably undeceived. Gen. xii. and xx.

Pharaoh acknowledges the hand of the Lord, and the obligation of the moral law.

Abimelech, the king of the Philistines, not only reveres the sacred name and acts with as much conscientious integrity as Noah himself could have done, but also appeals to the Almighty for the general uprightness of his people. "LORD, wilt thou slay *also* a *righteous nation*!"

This nation must have conducted itself in a manner very different from other *wicked* nations, which the Lord had recently destroyed.

The religion and morals then of the old Egyptians, and of their descendants the old Philistines, were not derived from the apostate race. They were hitherto patriarchal and primitive, a certain proof that their fathers had not been confederates with Nimrod.

The prevalence of the name of *Nimrod* furnishes another argument against the universality of his command. His own subjects could never have styled him, *The Rebel,* or *Son of Rebellion.* They seem to have called him בעל Baal, Belus, *The Ruler;* the verb בעל implying, *To have or take possession of, or authority over a thing; to marry or appropriate*—— *Parkhurst.*

The same term is used as an epithet for the objects of idolatrous worship, particularly the Sun; but we are not from hence to infer, that Nimrod and the Sun were regarded as the same person. The title of Ruler may have been common to them with many others.

The general use of the name of *Babel* is another circumstance, which forcibly argues the limitation of Nimrod's party.

As the builders could not have distinguished their City by a term which had any reference to confusion, we need not regard *Babel* as a play upon the original name, or at all similar to it. I rather think this name is nearly preserved by Moses, and recognized in the language of mythology.

The children of men said, Let us build עיר a city, and מגדל a tower, and let us make us שם a Name, or Renown.

This was the order by which they ascended the climax of their ambition: but when they had attained the highest step, they must, from thence, have named their city. They must have called it שם Shem, the *Name,* or *Renown.* The other degrees would naturally be subjoined, to make out its description. Thus it became שם עיר מגדל "RENOWN, the city of the Tower."

Instead of מגדל, the children of men may have employed עמוד, Amud, A Column or pillar, a term nearly synonimous with the former, and which is emphatically applied to *The pillars of Heaven,* or the *Cones of mountains,* and therefore was a very apt term to describe that tower, *whose top might reach to Heaven.* The name would then stand thus שם עיר עמוד *Shem Oir Amud.* Hence perhaps the Semiramis, *Semiramid-os* of mythology, the name by which Ninus or the *Ninevite,* in a subsequent age, married, or *took possession of* BABYLON,

If this conjecture be admitted, we may regard *Nimrod* and *Babel* as names which were imposed only by the enemies of this ambitious prince. And the prevalence of these names proves that his enemies were numerous.

Are we then to conclude, that the associates of Nimrod consisted solely of his brethren and their children? This will by no means follow. For, had one family only formed a conspiracy, the express reason here assigned for their enterprize could not have applied. In that case, they could not have been forced upon the expedient of making themselves a name, "Lest they should be scattered abroad *upon the face of the whole earth,*" for their destined habitation, as one family, must have been in *some certain part* of the earth, and in the neighbourhood of each other; whereas, on the contrary, they clearly understood that it was intended, they should be separated from one another, to the most remote corners. And accordingly, we find that the Lord interposed his power, while they were yet in the prosecution of their design, *beginning* to build the city and the tower, and scattered them *from thence upon the face of all the earth.* In all probability, he scattered them into those several regions, which had been originally destined for their respective habitations, and whither many of their obedient brethren had already repaired.

Again: the language of the whole earth had been one, to the æra of the confusion: yet Moses speaks of the various tongues of the children of Shem and of Japheth, as well as of the descendants of Ham, at the time when they retired to their respective patrimonies. The progeny of the former patriarchs were not, therefore, wholly clear of the rebellion or of its punishment.

The tradition of almost every country presents us with certain giants, exiles and wanderers, who intruded amongst the more *regular and orderly inhabitants,* and whose condition was at once the object of pity and detestation.

Upon the whole, it may be thought most agreeable to the Mosaic history, to universal tradition, and to truth itself, to conclude that some of the children of each of the three great patriarchs joined in the impious confederacy, and that other branches in each of these families, rejected the proposal. Nimrod's subjects then consisted not of *families,* but of *individuals,* of a certain temper and disposition.

As his confederacy did not embrace the whole of mankind, there can be no reason to suppose that those who were not concerned in it, immediately lost either their religion or their language, or any part of the valuable traditions of their fathers.

Whatever may have been the extent of the Babylonian rebellion, it could not have overthrown the original plan of a regular allotment. It was itself overthrown by a miracle: And the Almighty does not exert his miraculous power, to frustrate, but to enforce and accomplish the designs of his providence, and to bring to nought the counsels of wicked men. The miraculous interposition which now took place,

must have been fully adequate to the purpose for which it was intended. It must have operated, as an effectual correction, or as a signal punishment, which disposed the remains of the human race to comply with the Divine decree.

Chronology has not expressly marked the æra of Nimrod's rebellion, or of the dispersion of his adherents. But as the immediate object of the former was to prevent the execution of a decree, which appears to have been published at the time of the *birth* of Peleg, we may conclude that it took place soon after that event. Nimrod might now be 60 or 65 years old, about the same age as Salah, his parallel in descent. If so, he was not in early youth, but in the prime of manhood.—For though the patriarchal age was hitherto of great extent, yet it appears that men soon came to maturity. In the first century after the deluge, they married and had children, generally about the age of thirty.

The Samaritan copy regularly adds 100 years to the age of the patriarchs both before and after the flood, at the birth of their sons; so that the birth of Peleg is removed to about 400 years after the deluge. Many learned men adopt this chronology, *because it allows time for an increase of population suitable to the great events of his time.*

May I offer a few remarks on this subject?

1. Down to the death of Noah, Moses regularly gives the age of the father, at the birth of such a son, he adds the remaining years of his life, and then sums up the whole.—The constant change of this enumeration cannot have happened through the mere inadvertency of transcribers. Some wilful and systematical corruption must be supposed, either in the Hebrew or Samaritan text.

2. Nothing of the kind has been laid to the charge of the Jews. The pious men who revised the sacred books after the captivity, certainly used the best copies that were to be found. Their transcripts were long preserved. The people after this period never relapsed into idolatry. Their numerous scribes must have detected error, and the mutual jealousy of their sects exposed corruption. Beside, the lawgiver of the house of Judah was under the care of a special providence till the Shiloh came, and our reliance upon the authority of the scriptures rests, in a great measure, upon the firm belief that they have not been wilfully corrupted.

3. The half pagan Samaritans, who rejected a great part of the sacred canon, may be supposed to have taken unwarranted liberties with the books they retained, in order to countenance their heathenish errors. And it was an error of the Heathens that *during the second or Silver age* men remained with their mothers for 100 years, in a state of infancy, which was succeeded by a short and infirm period of manhood. Hesiod. Ἐργ. καὶ Ἡμ. ά. v. 129. How contrary is this to the purpose of Providence declared Gen. ix. 1.?

4. The *very old* and *grey-headed* friends of Job, about the time of Abraham, repeatedly speak of men of *a former age* (and whose term of life abundantly exceeded theirs) as still existing. This could not have been the case upon the Samaritan scheme of chronology; but upon that of the Hebrew text, it was a certain truth.

5. As the Samaritan copy does not add to the number of generations, but only retards the population of mankind, I cannot perceive how its chronology would remove the objection respecting the age of Peleg. If the race was prolific at the age of thirty, it must evidently have increased as much in 100

years as it would have done in 400, supposing men had no children till they were 130.

6. Observe the patriarchs from Arphaxad to Nahor according to the Hebrew text. The variety of their ages when they became parents is natural and probable, 35, 30, 34, 30, 32, 30, 29. Whereas the 135, 130, 134, 130, 132, 130, 129 of the Samaritan copy presents a monotony unprecedented in history, and highly improbable in itself.

At the age of 60 or 65 Nimrod may have retained as much of the fire of youth as would dispose him to undertake a great and daring enterprize, and, at the same time, have acquired as much of the resolution and decision of manhood, as would enable him to persevere in it. At no period of his life could he have been better qualified to plan the city and kingdom of Babel. Those hardy adventurers, who gathered round him, may not indeed have been sufficiently numerous, immediately to accomplish the design; but they may have entered upon it with confidence, calculating upon the long prospect of their own lives, and the assistance of their children, who were continually multiplying.

How far they had proceeded in their enterprize, and extended the limits of their kingdom, before the scheme was completely ruined, may be a difficult question to decide.

The opinion that Nimrod was the builder of Nineveh, and the founder of the Assyrian empire, has antiquity on its side, and has been generally received. But I recollect no authority from the old testament which determines this point, and all that can be collected from heathen authors, respecting an event of such remote antiquity, may be regarded as doubtful. Even here Ninus is represented as *marrying* not *begetting* Semiramis

—*taking possession* of, not building Babylon. It is clear that the Babylonian and Assyrian kingdoms were originally two distinct things. The latter I think had not crossed the Hiddekel or Tigris in the time of Moses, that river flowing קדמת, *before*, or in front of it, and not *toward the East*, as it is in our translation. Its boundary then lay at a considerable distance from Babylon.

I am aware that some translators of credit have rendered Gen. x. 11. to this purpose—"And out of that country, he [Nimrod] went forth to Ashur, and built Nineveh, &c." But this seems to be nothing more than forcing the text, in order to support a pre-conceived hypothesis; for besides that the words require no such interpretation, it is pretty evident from the context, and the paragraph in the beginning of chap. xi. that Nimrod did not go forth at all out of Babylonia, before the catastrophe of his ambition. The children of men were still engaged in making themselves a name, and in building the city and tower of Babel: they were *beginning to do this*, at the time when the confusion of tongues took place, and it was in consequence of this event *they left off to build the city*. They had been hitherto engaged in the prosecution of their original design at Babel, and had not yet completed it.—It was *there* that the Lord confounded their language, and it was *from thence* that he scattered them. The whole of the confederate band must have been dispersed. Had a party been left behind undisturbed, they would soon have increased to a multitude, and might have prosecuted the work at their leisure: whereas on the contrary we are told that the design was wholly broken off. And they were not driven from Babylonia into Assyria, but dispersed into all the regions of the known world.

It appears then, that Nimrod did not *go forth* before the

overthrow of his great enterprize, and, if he survived that event, we cannot suppose him afterwards in a condition to build great cities, and establish a powerful kingdom, when his subjects were now dispersed over the face of the earth.

It is said indeed, that "The *beginning* of his kingdom was Babel, and Erech, and Accad and Calneh in the land of Shinar;" and it may be asked, Where was the sequel of his kingdom, if not in Assyria, namely Nineveh Calah, Resen, &c. as it follows in the next verses? But it must be observed, that Nimrod only *began* a kingdom: he did not complete his design. He only *began* to be a mighty one in the earth.—Whatever meaning we attach to the word *began* or *beginning*, in one of these clauses, must be equally applicable to the other.

I cannot but subscribe to the opinion of a most eminent writer of the present age, that Ashur who went forth out of the country of Shinar and built Nineveh, and actually founded the Assyrian kingdom, which, in time, extended itself into a vast empire, was the son of Shem of that name.—The land which Nimrod occupied was evidently in the midst of the portion of Shem. His other sons settled about the Tigris and Euphrates. Some short time after the general partition, Ashur may have begun to take possession of his lot, amongst his brethren; but finding the country occupied by such powerful intruders, he may have been compelled to give way and fortify himself at a distance. If so, Nineveh was not built, nor the Assyrian empire founded *by* Nimrod, but rather *because* of Nimrod.

The Assyrians, in after ages, extended their empire over Babylonia, and rebuilt, or enlarged and beautified the city of Confusion; but the nation which they found there, and which

still continued to inhabit the province, is always distinguished by sacred and profane authors from the proper Assyrians.

Some faint vestiges of the history of this people, may perhaps guide us to the æra of the confusion and dispersion of the rebellious band. But let us first consider who they were.

I am aware of an opinion which has been formed by a writer of the first eminence, from their local situation, and from circumstances, that Chus was the head of this family, and Nimrod their first king.

But when it is recollected how generally the Chaldeans have been claimed and admitted as the real ancestors of the Jewish nation, and that their descent from the house of Ham rests entirely upon circumstantial proof, I hope I may be pardoned for withholding my assent to this opinion.

May we not gather from circumstances equally strong, that they were the genuine descendants of Shem, by the line of Arphaxad, and that they were not implicated in the confederacy under Nimrod, but preserved themselves a distinct people from the days of Peleg, when the earth was first divided?

It is admitted, upon all hands that, in the early ages, those names of men by which they were distinguished in history were relative or descriptive terms. They alluded to some peculiar situation, or some prominent circumstance, relating to the persons who bore them, or to their family.—They were not always the names which had been given in a state of infancy. Abraham, Sarah, and Israel are instances of the contrary. May we not then be permitted to make some use of historical *names*, where historical *detail* is wanting? It

is granted that some of these titles, though they were historical and relative, may admit of various interpretations, and that it is not easy, in all cases, to point out their precise meaning. The occasion of them is sometimes forgotten, and they are couched in a language that is not entirely preserved. But others are sufficiently clear, and we must be content to let the strong support the weak.

One of the sons of Heber was named Peleg, *because in his days the earth was divided,* or as it is elsewhere expressed, *The Most High divided to the nations their inheritance.* This division must have taken place at the time of Peleg's birth, for at no other period of his life can we conceive how he should have acquired a name from this circumstance. Peleg could not then have been at the head of a colony. In fact, we find he was not. The chief of the family was his father Heber, who communicated a general name to all the Hebrews, or to several nations of his descendants.

The name of Heber signifies, *To cross over,* or simply *The opposite side.* This name he seems to have acquired from the circumstance of his crossing over, with his family, to the East side of the Euphrates, from the tumultuous assembly of Nimrod, who had seated themselves on the Western bank where old Babylon is supposed to have stood. It is clear that the family of Heber dwelt on the East side of the Euphrates, in a narrow part of the country, between that river and the Tigris, and as Shem is said to be the father of all the children of Heber, or *The other side,* it should seem that none but his descendants removed thither or remained there. The first acquisition, which we read of, to the family of Heber was Reu, the son of Peleg. This name is interpreted by some *A Friend* or near neighbour. Heber may have contrasted his own little society with the hostile rout beyond the

flood, and called them his friends or neighbours, and the land where he dwelt The *land of Friends*, or *Friendland*. In allusion to this circumstance, Peleg may have regarded his eldest son, as one added to the society of friends.

But as the name may import *A Shepherd*, or *Feeder of Cattle*, and as the Hebrews, whether in Mesopotamia, in the land of Canaan, or in Egypt, made pasturage their peculiar occupation, I conjecture that this is the meaning intended by the name of רעו, and that it intimates that the Hebrews immediately applied themselves to rural employments, and not to the building of cities. By his Greek name Ραγαυ, this son of Peleg claims the country about the Tigris and Euphrates, Εν τοις Ορεσι Ραγαυ. Judith i.

It is then pretty clear, that the family of Heber did not enrol itself under the banners of Nimrod, or assist him in the building of Babel and the other cities which constituted his kingdom. Neither did this family withdraw itself to a great distance, like that of Ashur. The Hebrews merely stepped out of the way, and occupied the country beyond the stream.

But in this country they were certainly the principal people. Reu or Ragau's name was communicated to the territory.—Both himself and his relations must then have been in possession of it. They must have maintained such possession, for his name continued there. And he left it to his posterity, for Ragau himself survived the birth of Abraham about 18 years, and we find that *Ur*, the centre of Chaldea, was the land of Abraham's nativity—there was his own country, his kindred and his father's house.

When Abraham and Lot removed to Padan-Aram, still within the *borders of Ragau*, to a city which appears, by its

several names, to have belonged to Lot's father, and Abraham's grandfather, and was therefore part of the family estate; Nahor, Abraham's elder brother, still continued at Ur of the Chaldees, his paternal home. Some of his children seem to have remained there after him, whilst others spread themselves over Padan-Aram, higher up between the streams, and still within the borders of Ragau. It is absolutely evident that the family of Heber did not reside in these countries, as dependants on any other family.

Nahor was undoubtedly King of Chaldea and Padan-Aram. His consort is known to us simply by the name of מלכה, Milcah or *the Queen.* Amongst the children of Nahor and this Queen, we find כשד Chesed, the *Chaldean,* the founder or chief of that distinct family, and קמואל Kemuel, *Established of God,* the father of Aram, Patriarch or Prince of that nation which inhabited Padan-Aram, Aram Naharaim, or the rich and extensive country of Mesopotamia.

Laban the son of Bethuel, the son of Nahor, dwelt in this country, in the city of Haran, which is also called the city of Nahor, and amongst his brethren, whom he convoked upon the flight of Jacob. He had pastures of three days journey in extent, not in a strange land as a sojourner, but in his own land and that of his brethren. This Laban, in consequence of his belonging to the family of Kemuel, and of his residence in Padan-Aram is called ארמי the *Aramite.* I think it ought not to be translated Syrian, as by this term we generally understand an inhabitant of Syria proper, and a descendant of Aram the son of Shem.

We may hence perceive the greatness of the sacrifice which Abraham made to his faith, when he went out from his own land, not knowing whither he went, and became a

sojourner, dwelling in tabernacles in a strange country. He submitted to a condition very different from that to which he was born. Yet we find this patriarch's high rank duly acknowledged by the Canaanites themselves. He is styled *My Lord,* and a *Mighty Prince,* even by the Princes of the Country, though he was but a stranger amongst them, and possessed not a foot of land. Kings go forth to meet him, attended by the first officers of their state, honour him as their equal in dignity, and conclude solemn treaties with him.

It cannot be urged in objection, that the family of Heber, as friends and associates of another people, who may be regarded as the proper Chaldeans, may have enjoyed peculiar immunities and privileges, and even have been included in the national name.

Whatever the title כשד or כשדי may have originally imported, I think it can have nothing at all to do with Cush the son of Ham. It belongs exclusively to the line of Arphaxad, whose own name is a compound of רפא and כשר, and seems to imply a *Healer or Restorer* of כשר. It may have superseded the former name Cainan, which is retained in the Septuagint version, and therefore be nothing more than an epithet, which this patriarch acquired in the days of his manhood.

As Nahor was about 60 years older than Abraham, his son Chesed may have been about the same age as his uncle. The general opinion that this Chesed was the chief of the distinct family of the Chaldeans, acquires great support from his name, exactly copied from that of his great ancestor, who was still living at his birth, and exactly preserved in the Gentile name of the Chaldeans, the inhabitants of part of Nahor's kingdom. Why should this son be emphatically

styled the *Chaldean*, unless it was because Chaldea was his share, in the distribution of Nahor's inheritance among his children? Those relations and descendants of Nahor who continued in this district, retained the name of כשדים, while those who settled in the portion of Kemuel, the father or prince of Aram, obtained that of ארמים.

It appears to me that these Chaldeans, *after the dispersion af Nimrod's party*, and *the overthrow of his kingdom*, extended themselves over Babylonia. Hence authors derive the family of the Jews, sometimes from the Babylonians, and sometimes from the Chaldeans.

Semiramis is a well-known mythological name of Babylon: And Steph. Byzant. V. Ιουδαια, informs us from Alexander Polyhistor, that the Jews and Idumeans or Edomites were descended from the children of Semiramis. They were not descended from the *first founders* of Babylon; but from a people who were very early in possession of it: perhaps long before the birth of Chesed.

The author of the book, De Mundo, which is ascribed to Philo, equally derives the race and the learning of the Jews from the ancient Chaldeans. All this coincides with the testimonies of Moses and Joshua, and with the express declaration, Judith v. 6. that the Jews were of the race of the Chaldeans. We learn from the two next verses, that some branches of the Chaldeans, or house of Heber, rejected the corrupt worship of their fathers, and removed into Mesopotamia, which they governed for a long time. The more numerous branches, which still continued in their native country, were so far from wishing to detain them, that they thrust them forth from the presence of their gods.

The ancient Chaldeans then were not descendants of Ham.

They were the children of Shem and of Arphaxad, and the genuine ancestors of the Jewish nation.

These were the people who possessed that part of Chaldea, which lay between the rivers, from the time of the general allotment in the days of Peleg; who afterwards, upon the destruction of Nimrod's kingdom, began to extend their dominion over Babylonia, and held it for many ages, till it was incorporated with the growing empire of Ashur. And these were the people who raised the fame of Babylon to such eminence in the annals of ancient lore.

Whether this celebrated city was part of their intended patrimony or not, they seem to have been put in peaceable possession of it, in the days of Arphaxad, the restorer of the כשדים.

The names of the descendants of Shem, in the line down to Abraham, are evidently descriptive of the successive conditions of the Chaldean family. As it is probable that the precise meaning of these names is not always to be obtained from the Hebrew dialect, I could wish to see it investigated by a good general orientalist, a character to which I have no pretension. On the present occasion, I must content myself with setting them down in their order, together with those derivations and interpretations which are usually given, and adding a few conjectures.

ארפכשד Arphaxad, from רפא He healed, repaired, restored, consolidated, כ, an adverb of similitude, and שד Devastation.

But as כשדי thus derived, is not likely to have formed the name of a great people, may it not imply כ *according* to, שדי the Almighty, the Disposer: intimating that they were the

true possessors of the land by Divine appointment? Or else, it may come from כ about, and אשד or שד the *Stream*, so as to be descriptive of their local situation.

The initial א in Arphaxad, forms the first person future, perhaps intimating that the name arose from a declaration made by this patriarch—" I will heal the true possessors—or —the dwellers about the stream."

In the story of Judith, the same name is given to a king of the Medes, probably in allusion to the history of Arphaxad; as we find this prince had entered upon a similar design—to liberate the Chaldeans from under the Assyrian yoke.—— שלח, Salah, He shot or cast; sent forth, sent away; a *dart*, a *missile weapon*.

עבר, Heber, he passed over; The opposite side. פלג Peleg, He divided; a stream.

רעו, Reu, Ragau, from רעה He united; fed; a friend: Perhaps rather, A Shepherd, or feeder of flocks—the same as רעה.

שרוג, Serug, from שרג to be wreathed, twisted; a weak or tender branch.

נחור Nahor: " it has some affinity to the Chald. root דחר to liberate or set free."—*G. Pasor.* Perhaps its meaning may be intimated in the Heb. נחרה, Snorting, as of a war-horse, enraged and exulting. Job xxxix. 20. Jer. viii. 16.

תרח Terah, from רוח Is spacious, refreshed; space, interstice, distance, breath, spirit.

May I not be allowed to infer from this series that, about the time of Reu's birth, Heber, who had *passed over*, or who occupied *the opposite side* of the stream, had collected his friends and relatives in *social union;* or else, that the Hebrews had already betaken themselves to the peaceful occupation of shepherds—that about the time when Serug was born, Nimrod was extending his kingdom on both sides of the Euphrates, and building Erech and Accad and Calneh, the outposts of his great city, and that, in consequence of this, the Hebrews now began to be *perplexed, weak, and afflicted?*

This must have been the time for Arphaxad, the great patriarch of the Hebrew family, to begin to exert himself—to form that resolution, make that declaration, and undertake that enterprize which gave him the name of the Restorer or healer of the כשדים.

This design he may have carried into effect, by forming a confederacy with his brethren, and attacking the subjects of Nimrod in open war. And it is pretty clear, from some allusions to this event, in the old testament, as well as from the general language of mythology, that the confusion of tongues was not the only means employed for the breaking up of the rebellious kingdom. The Lord confounded their language, and *they left off to build the city:* and then, *the Lord scattered them from thence.*

In other passages of scripture, the Lord is said to have scattered his enemies, when he discomfitted them before the armies of his servants. The same external means seems to have been employed upon this occasion, accompanied perhaps with an awful conflict of the elements. It was in war that the Gods and sons of the Gods scattered the Giants, from the heap they were raising, or buried them under its ruins.

The subjects of Nimrod included a great proportion of the human race. They were strong and they were confident.—How greatly must their strength have been reduced, and their confidence damped, at the approach of battle, when an evil conscience, awakened by the voice of thunder, shook their inmost frames, and a supernatural panic convulsed the organs of speech, so that they could utter only unformed sounds, and communicate no idea to their comrades, but the general impression of horror and dismay!

Salah, the son of Arphaxad, as his name imports, must have been an active warrior: and he was probably instrumental in *liberating* the *afflicted* Hebrews, or in pouring forth the torrent of *indignation*, about the time of the elder Nahor's birth, and in *expelling* the children of men from Babel, about 90 years after their great rebellion. They had already been there no inconsiderable time, if we recollect that they had not yet lost sight of their original design, that they had hitherto been employed in building the city, that they were but *beginning to do this*, and that the city which they were beginning to build must not be mistaken for *Babylon the Great*, such as it was in the days of Nebuchadnezzar.

The early overthrow of Nimrod's power may be inferred from other circumstances. Moses names the Noachidæ who divided the land, *After their nations*. In other words, he records only the names of the nations they respectively planted. It should then seem that the house of Heber, after an interval of two or three generations, or about the space of a century, (by the scale in Gen. xi.) gained an ascendency over the house of Cush. In the 4th degree from Noah we find, סבא and חוילה Seba and Havila, sons of Cush, and in the 5th שבא Sheba, his grandson; but in the 7th degree, Sheba and Havila occur amongst the grandsons of Heber.—

May we not infer that this family gained possession of the land which the others had occupied?

The Scholiast upon Apoll. Argonaut. L. iv. v. 320, remarks that Timonax (an old historian) in his first book Περὶ Σκυθῶν, reckons 50 different nations of Scythæ. The name then does not belong to *a certain* family, but to a certain description of people who were dispersed over various regions.

St. Epiphanius says that the people who went under the general name of Scythæ were those who erected the tower, and built Babel. *Advers. Heres.* p. 6.

He adds that Scythism, or the dominion of this people, extended only to the time of Serug, and that from Serug to Abraham, and from thence to his own time, Hellenism or gentilism prevailed. *Ib.* p. 9.

The declension of this kingdom may again be inferred from the early aggrandizement of another family in the neighbourhood. About 300 years after the birth of Peleg, the king of Elam, or the South of Persia, peopled by the house of Shem, was the *Great King*. The kings of Shinar, Ellaser, and certain other nations were his allies, and probably his tributaries.

The branches of his throne, passing directly over Shinar, extended 1000 miles to the West, into Arabia, Idumea and Canaan, where he had vassal princes, of the race of the dispersed Giants, whose rebellion he chastized, and whom either himself or his father must, in the first instance, have awed by authority, or reduced by force.

A monarchy thus powerful could not have sprung up at

once; it must have taken deep root in the East before it could acquire sufficient firmness to bear down the weight of its adversaries, and it must have passed the Tigris and Euphrates some time before it could reach the banks of Jordan. The house of Shem had then prevailed over that of Cush, before the days of Abraham.

It may be a question of some importance whether the Eastern princes called ΥΚ-ΣΩΣ or Shepherd Kings who, according to Dr. Hales, *Orient. Coll.* v. iii. No. 2. began to govern Egypt 511 years before the Exode of the Israelites, were not the Satraps of the Elamite. Jerusalem which they are said to have built was very near, if not within, the provinces of Chedorlaomer.

Egypt was governed by a Shepherd about 430 years before the Exode. The king entreated Abraham well, and gave him *Sheep*, and *Oxen*, and *He asses*, and *She asses* and *Camels*.—Gen. xii. Kings display their munificence by bestowing *estimable* things, such as constitute the riches of their country.

Before the descent of Jacob, some great revolution had taken place in the minds of the Egyptians. At that time they held shepherds in abomination. Perhaps they resented the ills they had lately suffered from them.

The ancient books of the Hindus, have something very curious upon this subject. From the learned tract *On Egypt*, by Lieut. Wilford. Asiat. Res. v. 3. Lond. Edit. 1801. I extract the following particulars.

'It is related in the Padma-Purán, that Satyavrata, whose miraculous preservation from a general deluge is told at length, in the Mátsya, had three sons, the eldest of whom was named

Jyápeti, or *Lord of the Earth.* The others were C'harma and Sharma, which last words are, in the vulgar dialects, usually pronounced C'ham and Sham; as we frequently hear Kishn for Crishna. The royal patriarch, for such is his character in the Puráns, was particularly fond of Jyápeti, to whom he gave all the regions to the North of Himálaya, or the Snowy Mountains, which extend from sea to sea, and of which Caucasus is a part. *To Sharma he* ALLOTTED *the countries to the South of these mountains.* But he cursed C'harma; because, when the old monarch was accidentally inebriated with a strong liquor made of fermented rice, C'harma laughed; and it was in consequence of his father's imprecation that he became a slave to the slaves of his brothers." p. 312.

" C'harma having laughed at his father—was nick-named Hásyasila, or the Laugher; and his descendants were called from him Hásyasilas in Sánscrit—By these descendants of C'harma they understand the African Negroes, whom they suppose to have been the first inhabitants of Abyssinia, and they place Abyssinia partly in the Dwipa (or country) of CUSHA." p. 330.

We may collect from a variety of circumstances, that *Cusha* Dwip (within) extends from the shore of the Mediterranean, and the mouths of the Nile, to Serhind, on the borders of India. p. 301.

Cusha-dwipa *without* is Abyssinia and Ethiopia: and the Bráhmens account plausibly enough for its name, by asserting, that the descendants of CUSHA *being obliged to leave their native country;* from them called *Cusha*-dwípa *within,* migrated into Sauc'ha-dwip, and gave to their new settlement the name of their ancestor. p. 302.

All this remarkably coincides with the Mosaic history, and with the general opinion of Europe respecting the allotments of the Noachidæ. By the geography of Cusha-dwīp *within*, it is evident that *Cusha* was no other than the Cush of Moses, the son of the *mocker*. The Brahmens finding him originally settled in the portion of *Sharma* or *Shem*, seem to have mistaken him for a descendant of that patriarch, whose posterity they represent as emigrating into Egypt, Abyssinia and Ethiopia, after the building of Padmámandira on the banks of the river Cumudvaté, or the tower of Babel on the Euphrates.——See p. 311, 313.

They were acquainted with the portion of Shem and the doom of Ham, but they had forgotten that the latter seized upon the portion of the former, which he was afterwards obliged to relinquish.

Not only the name of Cush, but also that of his son Sheba, seems to have passed into Abyssinia. We learn from Bruce, that the Abyssinians positively claim the queen of Sheba (who visited Solomon) as their sovereign. But to return—

Moses speaks of the whole enterprize of the children of men, as a design which was ruined almost in embryo. Its fall could not then have been protracted long after the birth of the elder Nahor.

Arphaxad was at this time 191 years old, Salah 156, Heber 126, Peleg 92, Reu 62, and Serug 30. They may all have taken an active part in the Titanian war, and in the complete liberation of their friends, about the close of the second century after the flood.

From henceforth, the interpretation of names furnishes no

hint, respecting the oppression or perplexity of the family of Heber. In Terah's time they had been *enlarged* and *breathed* freely. They began to give their children princely names, indicating their great prosperity. Of the daughters of Haran, one was Milcah, the *Queen*, and the other was Sarai, the *Princess*. The cities, the regions, and the nations were called by their own names. How exalted must have been the ideas of aggrandizement in this family, when they blessed the female branches, saying—"Thou art our sister—be thou the mother of *Thousands of Millions!* and let thy seed possess the gates of those which hate them!" Gen. xxiv. 60.——An allusion to their former triumphs.

The posterity of Arphaxad having been thus early invested with the peaceable possession of the rich territory of Padan-Aram, and more particularly of Chaldea, must be the people to whom we ought to ascribe all the ancient renown of the Chaldean nation. To them must be referred the learning of the Babylonians, whether they themselves owed it to the search of their fathers, or to their own genius and application.

They cannot have been indebted for their arts and sciences, to the giants of Babel, who were scattered abroad, before they had time to make any great improvements in science, had they been so disposed. And they were dispersed with circumstances too humiliating to have commanded respect, or enabled them to enforce or recommend their lessons.

But of the disposition of these apostates for extending science, we have very little information: unless a profession of magic and sorcery be dignified by the name of science. If they could fairly pretend to any merit in the pursuit of useful knowledge, it is certain that books and tradition have been equally injurious to their memory.

The old poets and historians, upon almost every occasion, shew a propensity to espouse the opposite party. The poems of the Greeks, their poetic histories, the Eddas of the Goths, the legends of Persia and India, the traditions of the Britons, and even the tales of the Greenlanders describe these giants so much alike, that it is evident they all drew from one original, and that their strokes are copied from nature.

This remarkable concurrence of evidence, from times and places so remote from each other, carries all the force of truth. Universal tradition must be referred to some universal circumstance or event. And the traditions respecting the deluge are not more uniform or more general, than those which regard the giants. All ancient nations acknowledge their acquaintance with such a race. They intruded into the recesses of their country, they lurked amongst their caves, their forests, their rocks and their desolate places, practising sorcery and diabolical arts, exercising all manner of violence, and so fierce and savage, that it was a matter of indifference to them whether they feasted upon a sheep or a man. But I know of no nation which boasts of them as its ancestors.

This is a general feature in ancient tradition, and worthy of remark. All people claim the family that was preserved at the deluge as their own *peculiar* ancestors, and the founders of their nation; but the giants are always detested strangers, with whom they never chose to have any connection. Some Greek writer indeed makes Orpheus the Thracian call them Ημιτεξων προγονοι πατεξων; but it is probable the Thracian himself would have been more shy of his ancestors.

The Greeks, in like manner, compliment the Celtæ with their descent from the giants; but the Celtæ themselves, while they acknowledge that such a race dwelt amongst them,

strenuously maintain that they were distinct from the real founders of their nation.

Were not these giants a people which were scattered *into all lands*, whether desolate, or occupied by a more orderly race of inhabitants? In the former situation, their peculiar traits became permanent; in the latter, they were lost by admixture.

There is scarcely a trait in their character which either sacred or profane history, or popular tradition, vouchsafes to record, but their pride, their impiety, their violence, their barbarity, their total overthrow, their dispersion, and their final extinction.

Yes, their great size, and consequently their superior strength, are additional traits which generally enter into the picture; and these perhaps may be agreeable to nature and to truth.

It cannot indeed be supposed, that the associates of Nimrod were originally either larger or stronger than the generality of men in that age. But in a society which regarded the prevalence of force as the supreme law, a superior degree of bodily strength would create a distinction of rank, and must therefore have been a desirable object. He that was possessed of this qualification, would, of course, be constituted the leader of a band. The most ready means of perpetuating such a distinction, amongst his children, must have been to select, for his consort, the stoutest and most robust of the females.—Such a choice frequently repeated could not fail of producing, in the human race, the same effect which experience as certains in the brute creation. It would gradually enlarge and strengthen the breed.

What we read of the ancient Germans sufficiently proves, that the art of personal *aggrandizement* is not chimerical.

The hero may indeed have had motives, to determine him in his choice, nearer home, than regard to his posterity. The brave exertions of the *Heroine* would be of great weight to maintain his cause in the courts of violence.

In societies thus constituted, the more feeble of each sex would be discarded as the dregs of the people. No choice would be left them, but to intermarry with their equals—— Hence, perhaps the race of dwarfs, which tradition constantly places amongst the dwellings of the giants.

Had the Giants of Babel amassed any valuable store of knowledge, it is difficult to say how it could have been preserved at their dispersion, or communicated afterwards.— Their language was so confounded that they could not understand each other's speech. They could not therefore express themselves in the language they had previously used. If they had possessed traditional poems, they could not now recite them. If they had written documents, they were no longer in a condition to read them. They could not converse at all with those whose speech had not been confounded, nor with such clans amongst their late associates, as had acquired a jargon different from their own.

Sanchoniathon, speaking of those people who were dispersed from Babel, says, "These are the people who are described as *Exiles* and *Wanderers*, and at the same time are called the *Titans*.—Euseb. P. E. L. i.

Their real situation, after the dispersion, appears to be described in some passages of the book of Job; one of these I shall quote at length.

This righteous man, Chap. xxx. delineates the condition of the *Fathers* of a race of men who were his contemporaries. He alludes to some great and well known event in early history. All the circumstances of the description can surely apply to nothing else than the *Exiles* and *Wanderers* from Babel.

——" Now they that are younger than I have me in derision—whose FATHERS I would have disclaimed to set with the dogs of my flock. Yea whereunto might the STRENGTH OF THEIR HANDS [Gigantic force] profit me, in whom OLD AGE [the wisdom of the ancients] WAS PERISHED! For want and famine they were solitary; *fleeing into the wilderness, in former time desolate and waste.* Who cut up mallows by the bushes, and juniper roots for their meat. *They were driven forth from among men* (they cried after them as after a thief) *to dwell in* CLIFFS *of the* VALLIES, *in* CAVES *of the earth and in the* ROCKS. Among the bushes they BRAYED, under the nettles they were gathered together. *They were children of* FOOLS [impious sinners] *yea, children of base men;* they were viler than the earth." [Unworthy of the land.]

Here we have a complete picture of savage life, and the true history of its origin, *amongst the children of fools, who were driven out from men, to dwell in the wilderness, in cliffs, in caves and amongst the rocks—who, instead of speaking like human beings, only brayed like asses, and could boast of no desirable quality, but superior strength of hand.* They are not described as comprehending the whole, but a *contemptible part* of the human race. Their *language had been debased* in a manner which *the language of other men had not:* for in comparison with this, their words resembled only the *vociferations of a brute.* Though the Fathers, or first exiles had

fled to the wilderness, or hid themselves in caves, and amongst the rocks and woods, yet their *posterity, in the time of Job,* had begun to assume some confidence, and to associate with mankind; but they were still regarded as objects of scorn and detestation.

These *Fathers* were undoubtedly the rebellious and vanquished giants, whose features are exactly recognized in the poetry of the Greeks and Romans, and in the tales and traditions of all primitive nations, *amongst whom* they were scattered abroad, as universal monuments of the punishment of pride and disobedience. To such hordes of savages, whether they continued to wander in the desarts, or were gathered together in little bands, and spotted the face of the earth with their cities and their kingdoms, we cannot surely ascribe the primitive traditions, the learning and the knowledge of the nations. *Had the tale been told by themselves,* they could not have told it, in every country, so much to their own disadvantage. They were not then the depositories nor the recorders of useful knowledge.

Even the gentile systems of religion and morality, corrupt and deformed as they were, in the late ages of history, still retained traces of something too pure and primitive to have been taught by the Titans. The heathen world in general had indeed grown vain in their imaginations, and their foolish heart was darkened; but it was darkened by degrees. They had changed the glory of the incorruptible God into an image made like to corruptible man, and had became so gross in their ideas, as to worship and serve the creature *more* than the Creator, who is blessed for ever. Yet, in some measure, they knew God, in some measure, they glorified him, though not worthily, or *as God.* There were few so profane as to say to the Almighty, with the giants before and after

the flood, "Depart from us, for we desire not the knowledge of thy ways;" or "What is the Almighty that we should serve him, and what profit shall we have if we pray to him?"

Let us take the picture from the fair side, which, in this case, ought to be done, and we shall find that, amongst the heathens of Greece and Rome, there were men who understood and respected many of the fundamental principles of religion and morality. There were men who, through the mist of allegorical characters and popular superstition, perceived the supremacy of *one omnipotent* and *universal* God, the lover and rewarder of virtue; the superintendance of a Divine Providence, and the difference of good and evil, both in their nature and their consequences.

The religion of the heathens had not then the appearance of having sprung wholly from sudden, wilful and daring innovation, like that of the Titans, or of Mahomet. It may have been more or less contaminated by the horrid rites and impure practices of the apostate race, in proportion as the offspring of the giants mixed more or less, with the inhabitants of certain countries. But, in general, the superstition of most nations must have sprung from the same kind of gradual corruptions of the primitive religion, as produced the present Roman Catholic and Greek Church, from the pure fountain of the Christian Religion.

The primitive nations delivered their sacred doctrines in mysterious allegories. They had emblems and representations of the Divine Being, considered in his relative characters. We are not expressly informed that such representations had been forbidden, before the giving of the Law upon Mount Sinai. In the early ages of society, they may have been deemed innocent and useful means of instruction. They grew

by degrees into gross abuse, till at last the populace began, under every relative symbol, to imagine a distinct God. The phænomena of nature were also represented by figures which, in time, were confounded with the sacred symbols. Add to this that antiquity treated the persons and the memory of superiors with the highest veneration and respect. So far their sentiments and practice were laudable. But they also distinguished their ancestors and princes by epithets which were equally applied to the Supreme Being; such as, *The Great Father, The Ruler, The Supreme, The Lofty One:* perhaps they conferred upon them still higher titles; for, in the Old Testament we find such names as *Gods, Sons of God; Sons of the Most High,* given to human beings. The precise ideas originally intended by these terms, when so applied, in time became confused; and men began to regard those who had been honoured with them, as dignified with a sacred character, and endowed with a superior nature.

Just so, the respect which was once paid to the memory of the saints and martyrs, and the preservation of their pictures and statues, were far removed from superstition and idolatry: but now, for many ages, men have ascribed to the same saints an absolute ubiquity, an incommunicable attribute of the Deity. They have invoked them in their prayers, and bowed down before their images.

VII.

The remains of one Language—Whether the Hebrew be the primitive Language.

BUT in whatever degree the subjects of Nimrod may have contributed to the corrupting of the primitive religion of mankind, we cannot surely ascribe to them the introduction of those numerous terms, both sacred and profane, which diffused themselves amongst a great variety of nations, preserving every where, either a striking similarity or an absolute identity of sound and sense. *They* cannot surely have been the authors of that general analogy which has been remarked and demonstrated, between the principles of all ancient languages.

It is more reasonable to suppose, that these things are the remains of the *one language of the whole earth;* which was best preserved by the obedient families. And that centre of union which is frequently traced to the venerable language of the Pentateuch confirms the supposition.

An identity of terms and principles could not have been communicated to the several nations, by that people who peculiarly lost the primitive language, and who retained not the use of one language amongst themselves.

That there are evident vestiges of such identity, has been abundantly proved. We can scarcely open a book, upon any learned subject, in which they do not present themselves.

Such instances have furnished employment to numerous philologists, who have taken great pains to shew how the terms and idioms of one language are borrowed from those of another; as the English from the French, the French from the Latin, the Latin from the Greek, the Greek from the Phœnician or Egyptian, and perhaps these from the old Chaldaic.

Were our ideas respecting the first settlement of the nations, and the nature of the universal language of Noah, more precise and consistent, it is probable that much of this affinity would be acknowledged to have existed in the original dialects of the respective countries and families, and to be immediately referable to their common source.

That the language of Noah, which, for upwards of sixteen centuries, had kept pace with the numerous discoveries, rapid improvements, and expanding range of ideas, in the primitive world, cannot have been a rude and barren jargon, we have every reason to believe. Its compass must have been great, its principles duly ascertained, and its laws fixed and acknowledged. But as no language has retained the name of the Noachic or primitive, great doubts have arisen respecting it.

The opinion most generally received is that which we have adopted from the Jews, namely, that the Hebrew language, in the state in which it is preserved in the Old Testament, was not only the language of Noah, but also of Adam. If this opinion be just, all further enquiry respecting the primitive state of language must be nugatory and vain.

Of this language, the learned Parkhurst (Pref. to the Heb. Lex.) pronounces as follows:

"The Hebrew language is the most simple and determinate, the most easy and natural of any that was spoken in the world. And what wonder, since it was *certainly* framed immediately by HIM, who not only formed the heart, and ear, and tongue of man, but also made the heavens and the earth, and all things therein?"

I am sensible that a subject which connects itself with such ideas of sacredness, in the minds of many of the most pious, learned, and respectable characters, ought to be discussed with great delicacy and caution. But may I not venture to hint without risking the imputation of sacrilege, or injuring the character of this most important language, that some erroneous conceptions respecting it have been long entertained?

The very ingenious gentleman, whose words I have quoted above, has detected and exposed many such conceptions.

It has been his labour to remove our superstitious preconceptions in favour of the Masoretic points—to dissipate the *deceitful* mist of *Rabbinic prejudices*—to introduce a new and rational division of the roots—and to shew that each Hebrew root *has but one leading idea or meaning, taken from nature by our senses or feelings, which runs through all the branches and inflections of it, however numerous or diversified.*

Is it absolutely certain that none of the said *mists of prejudice* still hang about the subject, and that we do not still entertain some notions respecting the Hebrew language, which are either erroneously conceived or weakly supported?

When I consider the *leading ideas* into which many of the roots are resolved, such as the most subtle actions and pro-

perties of light, heat, air, spirit, attraction, motion of the heavenly bodies, &c. it occurs to me that, if the Hebrew language was at once delivered to Adam, he must either have possessed a language which he could not possibly have understood, or else he must have been minutely instructed in the most refined philosophy, and the most hidden secrets of nature: both which I think equally improbable.

That any living language, whatsoever, should have remained in the same state, from the Creation, to the time of Moses, is a thing in itself of the utmost improbability. During this period of 2500 years, human society had undergone the greatest changes imaginable. It had begun in one simple, inexperienced family, whose ideas and knowledge of things, and consequently, whose occasion for a variety of words was daily progressive. It had afterwards expanded into large communities, and divided into powerful states, had been adorned by the acquisition of arts and sciences, and diversified by the various habits, pursuits and situations of life. A second time it had been reduced to a single family, and a second time had enlarged itself, under the like variety of circumstances. Had no occasion occurred, during such an eventful interval, for the introduction of new terms and phrases, or the affixing new meanings to those already in use?

Without a continual succession of miracles, it is impossible to imagine one vernacular idiom as still remaining, under these circumstances, unalterable in its structure, its grammar, the mode of its pronunciation, and the extent of its vocabulary. Before we admit that any such thing actually happened, it is but reasonable to examine the proofs upon which the fact is supposed to rest.

The strongest argument which I know, in favour of the incorruptibility of the Hebrew language, is drawn from the book of Genesis, where Moses intimates a derivation of the names of some persons and things, in the first ages, from Hebrew words. From hence, it has been inferred, that this language must have been used in the first ages, otherwise it could not have formed the basis of the said names. But the derivation of a few terms can only prove, at most, that the Hebrew retained the general principles of the primitive language. It does not follow that these principles had not been abundantly unfolded, and variously combined and diversified, during the progress of ages. The English language may furnish us with the true reason for many names and terms, in the old Gothic and Anglo-Saxon. Thus perhaps, the character of *Lok* the capricious god of the Goths is best explained by our familiar English *Luck*; yet, upon the whole, our present tongue is a very different thing from these ancient dialects.

It may be urged further, that every name which admits of derivation, must originally have had a distinct meaning. It must have been given for some particular reason. It could not have been a *proper* or *absolute*, but a relative or descriptive term: Not a name, but an epithet. And it is not only a natural and obvious, but a customary thing for an historian to translate the titles and epithets of men and things, into the language of his narrative. Moses perceived that the names of our first parents and of their descendants had their meaning, and were given for some certain reason. He may have judged it necessary that the meaning should be preserved and that the reason should appear. The names upon record may then be regarded as the Hebrew, rather than as the primitive names.

But it is not necessary to suppose that the primitive names were changed by the great lawgiver. Unless we previously determine that language had been stationary, it must occur, that ancient and descriptive names had kept pace with the gradual changes of language, and had in many instances departed from their original form, long before his time. He wrote in the language of the people. The Old Testament furnishes many examples of changes in the orthography of names, correspondent to the usage of the time in which the author wrote.

This argument, in favour of the immutability of the Hebrew, is therefore by no means conclusive. But *we have been accustomed to regard the Hebrew as a sacred,* and consequently, *as an incorruptible language.*

That sacredness of character, which this language really possesses, must have been derived purely from the circumstance of its having been the vehicle of Divine communication. Before it became the language of prophecy and of the law, I can conceive of no inherent stamp of sacredness, with which it could have been distinguished. What idea can we form of this language being sacred *per se?* It had not, surely, been the language of Angels, before the formation of man. It was nothing more than a medium for the expression of human ideas and perceptions, and for communicating information to human intellects. And why should one human language be in itself more sacred than another? Why should the primitive language, in this respect, be placed before the most modern?

The sacred writers themselves appear not to have ascribed any peculiar sanctity to the Hebrew. They frequently employ Syriac and Chaldaic words, when they might have found

Hebrew terms which would have equally served their purpose. But they wrote to the people, and in the language of the people, either pure or mixed, as the age required.

Were the Hebrew in its own peculiar nature, a sacred language, it must have been a kind of sacrilege to translate the scriptures into any other. In this light the modern Jews seem to have regarded it. They appoint an annual fast on account of the septuagint version. Had the seventy elders been prepossessed with this notion, they would never have undertaken the task. Christians regard not the writings of the New Testament as less sacred, because the copy which they have of them is in the Greek language.

The Law was given in the Hebrew tongue.

This proves that, in the time of Moses, the Hebrew was the general language of the Israelites, to whom the law was particularly addressed; but it proves nothing more. We are not to gather from hence, that this people had preserved the use of the original language of mankind, absolutely, in its primitive, and uncorrupted state—a thing which must have been impossible, without a miracle; and no reason can be assigned why a miracle should have been performed on this occasion.

Had it been necessary that the primitive language should have been preserved entire, by a Divine interposition, till the giving of the law; of how much greater importance must its future preservation have been, in order to ascertain the precise meaning of the sacred oracles? Whereas we find that the Hebrew, from this period, has been subject to the same vicissitudes as all other human languages. It was mixed with foreign terms and idioms. It sickened and expired 2000

years ago, and its tomb has for ages been enveloped with the *mist of Rabbinic prejudices.*

The giving of the law in Hebrew, can therefore afford no support to the general persuasion of the Jews, that their ancestors alone preserved the original language of mankind, pure and uncorrupted. On what foundation then does this opinion rest?

Heber, with his family, withdrew from the confederacy under Nimrod, and consequently escaped the punishment, which was inflicted upon the children of men, at Babel.

This in the main may be granted. But was Heber the only one who withdrew? Ashur, Mizraim, and Canaan, and many others seem to have withdrawn still further. With whom did Noah and his sons reside? They were not surely amongst the subjects of Nimrod, and some of them, at least, survived the dispersion.

And how does it appear that the Jews, in a peculiar manner, preserved the language of Heber?

Abraham and the Israelites were the direct descendants of this patriarch, and were eminently styled Hebrews, both by themselves and by their neighbours.

But it is clear they did not obtain this name, in consequence of their speaking any peculiar language, but merely because they were the children of Heber, or the descendants of a people known by the name of Hebrews. On the contrary, it seems most likely that its present name was communicated to this language, from the circumstance of its having been *adopted* by one branch of the Hebrews, while, at the same

time, it was not the general dialect of the children of Heber, neither was it peculiar to his family.

We have a complete demonstration, Gen. xxxi. 47. that the great stock of the family of Heber, which remained in Mesopotamia, spoke the Chaldaic, and not the Hebrew dialect.

Laban, who had been brought up in the house of his fathers, denominates the heap of witness, certainly in his native tongue, Jegar Sahadutha, יגר שהדותא. This name is evidently composed of three Chaldaic words, יגר A heap, שהר A witness, and דת or דותא An appointment. Had Moses literally transcribed all the words of Laban, he could not have furnished us with a more satisfactory proof of the language he used.

Jacob, on the other hand, who had been born in a foreign country, and had lived there from his infancy, till he was upwards of seventy years of age, describes the same heap in a language different from that of his relations. He calls it גל עד, using two Hebrew terms, one of which implies a *heap*, and the other a *witness* or testimony. The name is synonymously recorded in both languages, and therefore, undoubtedly, in the languages which Laban and Jacob respectively used. The Hebrew was not then the general dialect of the children of Heber.

And it is equally clear that it was not peculiar to his family. The prophet Isaiah, chap. xix. emphatically calls it the *language of Canaan*.

In addition to this sacred testimony, we have the names of men and places amongst the old Canaanites, in the time of

Abraham, in pure Hebrew. We have Phœnician inscriptions, the fragment of the Punic language, in the Pœnulus of Plautus, and the remains of that language, in the Island of Malta, as undeniable proofs, that the Hebrew was the genuine language of the house of Canaan, which preserved it with little variation to a late age.

This language could by no means have been communicated by Abraham to the natives of the country. It is certain that he found it, and very probable that he learnt it there. In his conversation with the inhabitants, he must have used their language. It is easy and natural for a stranger to acquire the language of the people amongst whom he settles, especially if it differs from his own only as a dialect: But it is an absolute impossibility for several independent kingdoms, suddenly to accommodate themselves to the dialect of a single sojourner: and the language of the old Canaanites, and of the posterity of Abraham, at least, the house of Jacob, was the same.

The native tongue of Abraham must have been that which was spoken by his family, in Chaldea and Mesopotamia.—— The former name of this very patriarch seems to be referable to the Chaldaic רמה or רמא, *to be dejected* or *cast down*, rather than to the Hebrew רם, *Exalted, Lofty*.

He had been born in the declining years of his father. His lot was only that of a younger son. His own wife was barren and he had long been *cast down*, as to the hope of a progeny. He consequently seems to have been regarded in his native country as *a dry branch*. No separare patrimony had been assigned to him. His residence was in a city which had received the name of his brother Haran. This must have been an afflicting circumstance, in an age when the sons

regularly shared the paternal estate, and became the heads of families, and the chiefs of the little cities: and it seems to have weighed heavy upon Abraham's heart. " Lord God," says he, " what wilt thou give *me,* seeing I go childless!— Behold, *to me thou hast given no seed,* and lo, one born in mine house is mine heir." He had hoped to become the father of a family; but from that hope he was *cast down.* To the mortifying epithet which reminded him of his affliction, his new *Hebrew* name, *A father of Multitudes,* which was conferred upon him several years after he had been in the land of Canaan, must have presented a very pleasing contrast. To the title of *Exalted father,* it would have been no contrast at all.

If, then, the Hebrew be the pure language of Noah, it must have been preserved to the time of Abraham, rather by the descendants of Canaan than by those of Heber. This will account for Jacob's using the Hebrew language, while Laban spoke the Chaldaic. The former had been educated in the land of Canaan, where he had lived to his seventy-seventh year. His father and his grandfather had been settled there for nearly two centuries. The language of that country must then have been the most familiar to his ear.— He was now returning thither, with his family, who would naturally adopt the same language, as a consequence of their residence amongst the natives. He therefore names the heap of witness, in the language which was most familiar to himself, and most likely to be understood by his posterity, rather than in that of his Mesopotamian relations. He was right.— For the language of the Canaanites became that of the Israelites.

It appears then that the Jews are not justified in their pretensions to the peculiar preservation of the primitive language.

If we consider the history of this people, it will appear that, of all ancient families, they had the least chance to make good such pretensions. They could hardly have retained the uninterrupted use of any one language whatsoever.

Abraham, at the head of his single houshold, emigrated out of Mesopotamia, where the Chaldaic dialect was certainly spoken by his family. Both himself and his progeny sojourned for upwards of two centuries, generally, in the land of Canaan, where a dialect scarcely differing from the Hebrew of the Pentateuch, as certainly prevailed. There they familiarly conversed with the natives, and their conversation must have been in the language of the country.

Jacob afterwards fled into Mesopotamia from the resentment of his brother. And he fled alone; for he tells us that he crossed Jordan only with his staff. In this country he remained about 20 years, where he married Chaldean or Aramean wives, and here his children were born and partly educated. These children could have heard the Hebrew only from their father's mouth, even if we suppose that he used it in conversing with them. Their *mother* tongue was the Chaldaic, the same which was spoken in the family of their grandfather Laban.

Jacob, with his houshold, again returned into the land of Canaan. Here the young men married wives who spoke the Canaanitish language. So that when the whole family went down into Egypt, about 33 years after their return from Mesopotamia, they must have carried with them both the Chaldaic language and that of Canaan.

But as the latter was the dialect most familar to Jacob himself, and perhaps the only dialect of the younger and more

numerous branches, it prevailed over the other, became the general language of *these Hebrews*, and at length, began to be distinguished by their name.

During the former part of the two centuries that the Israelites remained in Egypt, they were appointed a residence and establishment, separate from the inhabitants of the Country. In this time their tribes became numerous. They expanded from a family into a nation. Their language obtained the stability of a national language, and from henceforth they preserved it with considerable purity.

But the condition to which they were at last reduced must have rendered it almost impossible for them to preserve it absolutely immaculate. New habits of life and new occupations must have introduced new ideas, and demanded new terms, and those which were already current amongst the Egyptians would, in general, be employed on such occasions.

Such innovations, together with the accidental changes that took place in the language of the Israelites and the Canaanites, during a separation of 250 years, must have produced some diversity of dialect; but this was not so great that the two nations could not converse freely, without the assistance of interpreters, as appears from the *private* conference of the spies with the harlot Rahab, Jos. ii. and from other passages in the book of Joshua.

The Hebrew was then the language of the Canaanites, in the time of Abraham and of Moses. It remains to determine how far it may be regarded as that of Noah, and consequently, what claim it has to be made the universal standard, by which the principles of all other languages must be tried.

Presuming from what I have already said, that I may venture to place the *sacred character* of this language upon a footing with that of the Greek of the New Testament, it follows, that we have the tacit consent of history to enter upon the enquiry I now suggest; though in the prosecution of it, we have only the direction of some leading circumstances. Under this guidance, I must, for the present, content myself with offering a few remarks.

1. The Hebrew language appears to have been already formed and fixed, when Abraham first went into the land of Canaan, about 325 years after the *Birth* of Peleg, and many years before the death of Shem, and of the men of the first generations after the deluge.

2. At this time, it was not the language of the Canaanites only, but also, of other families in and about Palestine.— Thus the princes of the Philistines, the progeny of the first Egyptians, were saluted in pure Hebrew, by the name of Abimelech, " My Father the King," and the chief captain of the host was called Phicol, *The mouth of all,* a most expressive title for a general commander. The formation of a language which was common to independent tribes, one proceeding from the North (from Sidon) and the other from the South (Egypt) could not have been recent.

3. Its general character must have been patriarchal.—— Ashur had withdrawn beyond the Tigris, at the time of the foundation, not the destruction of Nimrod's kingdom, and therefore long before the confusion. Mizraim had founded an early kingdom in Egypt, whence the Philistine colony.— The old Chaldeans had dwelt between the two rivers, from the days of Peleg. Canaan (the Χνᾶ of Sanchon. and his first Phœnician) seems, at the same time, to have withdrawn to

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Sidon, the seat of his first born, whence his progeny had spread themselves along the Phœnician coast, and Eastwards, to the banks of Jordan, before the time of Abraham. The Western Syria and Arabia were also inhabited in very early times. These countries contained tribes which had been distinct, from the age when the families had first divided; yet the languages which were spoken in them had a great degree of affinity with each other. They were in fact, only dialects of *one* language, and that one could have been no other than that of the great patriarchs, who were still living when Abraham settled amongst the Canaanites. Neither of these primitive nations could have borrowed the rudiments of its vernacular dialect from another nation, which had settled at a distance. What they possessed in common must have been derived from the parent stock, and carried with the first families into their respective settlements.

4. The names of those heads of families amongst the Noachidæ, which divided the kingdoms of the earth, or rather the gentile names of those tribes which were established during the second century after the deluge, are either terms of the Hebrew language or of certain kindred dialects. Yet they were the names by which the several nations distinguished themselves, for they are generally recognized by the old geographers. The several nations then originally carried with them dialects, not greatly differing from the Hebrew.

5. Hence it undeniably follows, that the fundamental principles and general character of the patriarchal language of Noah must be preserved in the Hebrew language, and in those dialects which are connected with it.

6. The Hebrew was the language of an active, enterprizing people. During the nine centuries which intervened

between the deluge and the publication of the Pentateuch, this, as well as the sister dialects, must have undergone some accidental, and some necessary changes, and a considerable degree of artificial cultivation; yet the simplicity and comprehension of its principles, the regularity of its structure, and above all, the venerable and unrivalled antiquity of that volume in which it is preserved, seem to give it a decided superiority over either of the others. We know what the Hebrew was 3300 years ago, and can make out its claim to an antiquity still higher. Though it cannot safely be pronounced to have been the *primitive language*, yet it must be received as a dialect of this language, and as a most respectable scale to appreciate the character of every dialect whatsoever.

7. From these observations may be demonstrated the absolute error of a general principle, laid down by some eminent philologists. It has been observed that the languages of savage nations generally consist of very long words and abound with vowels; and hence it has been contended, that such was the original character of all languages. The Hebrew, Chaldaic, Syriac and Arabic roots are remarkably *simple*, *short*, and *strong*. The long vocal terms of savages are not then characteristical of the infancy, but of the decay and ruin of language. Man was not *naturally*, nor *originally* a savage.

VIII.

Of the general stores which the nations carried to their respective settlements.

BUT to return to the æra of Nimrod's rebellion.

When so great a part of the human race had conspired to resist the execution of the Divine mandate, we must suppose that the families who still respected the authority of the patriarch, began to repair towards their allotted habitations, under the direction of Noah, his sons and their obedient children. The fathers of families considered their respective portions of the earth as their proper estate, and the inheritance of their offspring: it must then have been a leading object with them to take personal charge of their lots. They were not sent forth to explore regions absolutely unknown and undiscovered. Noah and his sons must have had some knowledge of the regions of the earth, as far as they had been known and inhabited before the flood. In the act of partition after the flood, they must have described their boundaries. The patriarchs who took possession of the larger divisions must afterwards have assigned to their children their due proportions. So that in an age or two after the first partition, every region of the known world, which was adapted to the support and comfort of human society, must have received that germe which gradually expanded into its primitive nation: and thus Spain, and even Britain were probably colonized by those who were born within a century of the deluge.

Moses having enumerated the sons of Gomer and Javan, parallels in descent with Salah, who was born 37 years after the flood, adds as follows. "BY THESE were the Isles of the Gentiles DIVIDED—IN THEIR LANDS—EVERY ONE after HIS TONGUE—AFTER THEIR FAMILIES —IN THEIR NATIONS. If this be not a positive declaration that a regular and complete Division, agreeably to certain general rules, actually took place, in the time and under the direction of these patriarchs, I know not by what words such a fact could have been recorded.

It would surely be absurd to explain it away by the incoherent scraps of Greek tradition, which generally confound the first settlement of the nations with the subsequent *wanderings* of the *exiled* Titans.

And it need not be proved that societies thus planted and formed, whether in Britain or in Japan, must have carried with them the primitive history, the primitive religion, the institutions, customs, habits, opinions, arts and sciences of the patriarchal age, and the primitive language, with only such gradual variations as might be occasioned by local circumstances.

The founders of these societies had been trained up to the habits and comforts of social and civilized life. It must then have been ordered, that they should repair to their respective estates, with all those provisions by which such comforts were to be secured. Amongst other things they must have taken with them their stock of sheep and cattle and other domestic animals. Their removal then, though uninterrupted, must have been gradual.

On the other hand, their unworthy brethren, the rebellious

giants who, sometime afterwards, were struck with astonishment at the sudden infliction of Divine vengeance, *were driven forth from among men,* and scattered into all lands, to the East, and North, and South, as well as to the West, must have fled in disorder and confusion. Their flocks and their herds could not have accompanied the tumultuous retreat of the *wandering exiles.* Their consequent indigence must have introduced all the wretched irregularities of savage life, and fitted them only for the occupation of hunters and robbers.

A just abhorrence of the proverbial impiety of the great rebel, and an awful recollection of the signal punishment of his associates, would naturally dispose the fathers of the more regular societies, to preserve the sacred institutions of their ancestors, with the utmost care, and to fix the grand arcana of primitive wisdom upon a firm base.

And to these ends, what could have been more conducive, than to constitute such regular Hierarchies, as ancient history describes in various parts of the earth—To make the wisest and most approved men, in every society, the instructors of the people, and the depositories of primitive tradition?

To such societies, the nations were indebted for those vestiges of early opinions and science which remained amongst them: while the societies themselves, after the various corruptions of a long series of ages, were found to resemble each other, in the simplicity of their manners, their general doctrines, their discipline, their customs and their learning; and in all these respects to have presented a striking picture of the age of Noah and his immediate descendants.

They preserved an amiable medium between savage rudeness and frivolous refinement. They regarded their institu-

tions as relics of the first ages, and uniformly deemed their mysteries too sacred, to be exposed in presence of such profane strangers as dwelt amongst them.

This last trait in their character led to some serious ill consequences, but the abuse which crept into the system cannot impeach the wisdom of its original establishment.

Wherever we recognize an establishment of this kind, in a primitive nation, we need not be over curious to determine by what people, or what family it may possibly have been introduced. Unless there be clear evidence to the contrary, we may fairly regard it as coeval with the nation itself.

I may here take notice of a singularity that runs through the traditions of the gentile world, namely their nationality in primitive history. Whatever accounts are preserved of the primitive ages, are made by every people to relate, almost exclusively, to their own country, and their own ancestors.—They must have been the original reporters, *the egotists*, of such tales. There was nothing foreign in their colouring.

Thus, for instance, the history of the Deluge was almost universal. All nations give an account of the destruction of the old world by water, and of the preservation of a single family, in a boat or ark. Yet all of them make the boat to rest, upon some mountain, or on the bank of some river or lake, in their own territories, where some distinguished personages, amongst their own ancestors, are put to land. A history thus circumstanced could not have been borrowed of strangers. The nations must have derived it, in a direct line, from their common parents.

When this nationality is considered, we need not wonder

that so many people contend for the invention of those arts which were preserved from the first ages. They are all right: excepting that they mistake the common progenitors of mankind for their own national ancestors; and of course, whatever is due to the former, is consigned to the latter.

But the very traditions themselves will furnish sufficient data to rectify the mistake.

In the time of Alexander the Great, Berosus, a Chaldean priest, wrote the history of his country, from the remotest times. Much of his genuine work is unfortunately lost. But Syncellus, an author of good credit, tells us that the first book treated of the situation of Babylonia, the fruitfulness of the soil, its trees and plants and other commodities, and then expounded the fables and allegories which enveloped the theology of the Chaldeans. The second book treated of *Ten Kings of the Chaldeans,* BEFORE THE FLOOD. If the Chaldeans had an exclusive right to the *ten antediluvian patriarchs,* their title to the invention of all primitive arts and sciences must certainly be good.

The Egyptians, however, will dispute the point with them. Strike the boasted discoveries of *their* ancestors out of the catalogue, and civil society could not have existed. Who were these ancestors of theirs? We need not ask the Greeks: let us enquire of the Egyptians themselves.

"Manetho, in one of his books, entitled Sothis, relates several things concerning *The Empire of the Egyptians,* taken from certain columns, which were engraved in the *sacred dialect* and in hieroglyphic letters, by Thoth, *the first Mercury:* and AFTER THE DELUGE, transcribed into books, by (another) Thoth, the son of Agathademon." Euseb. P.E.i,9.

Josephus i, 2. and Amm. Marcell. L. xxii. give us nearly the same account of antediluvian engraving; but we need not go any further. Whatever becomes of the authenticity of the inscribed columns, Manetho is good authority for the *tradition of the Egyptians.*

This *Empire of his countrymen,* and the *Great Thoth,* the *inventor of their arts,* and the *recorder of their history,* like the ten kings of Berosus, EXISTED BEFORE THE DELUGE.

The Greeks in general are proud of borrowing; but sometimes they put in their claim for the discovery of primitive and important arts. Their claim shall be allowed, when they have persuaded us that Deucalion and Pyrrha, *who alone escaped the universal deluge,* were Greeks, and brought their vessel to land on Mount Parnassus.

The Phœnicians are another favourite nation with all antiquaries. They boast their title to many important discoveries; but it appears that their discoveries also mount up to the very first age of mankind, and therefore were antediluvian.

Sanchoniathon, a very old Phœnician historian, in a fragment preserved by Eusebius, gives an allegorical account of the earliest ages, by which it appears that the traditions of this people were not less absurdly national than those of their neighbours. The *Most High* is represented as dwelling in the neighbourhood of Byblos, a city of Phœnicia, even before he had produced Heaven and Earth.

In the age immediately succeeding the Creation, The first Cronus (or husbandman) is attended by his Secretary Hermes Trismegistus, Thoth or Τααυτος. The author seems to use these terms as appellations for an inventor and recorder of arts

and sciences; for from henceforth we find Thoth ready upon all occasions, in all places and in successive ages, delivering his advice, making inventions and committing them to writing.

He imitated [made a drawing of] the Heavens [distinguished and described the constellations.] He drew the portraits of the Gods [a series of mystical symbols] of which he formed the sacred characters of the letters. And all this happened before the Second Cronus (Noah) came into the Southern regions (Shinar) and bestowed the kingdom of Egypt upon Thoth.

The author having recited his allegory, which contains much important but mysterious matter, proceeds to give us an account of it, in plain historical language.

"The Cabiri, or the seven sons of Sydic (צדק, the *Just one*) and Asclepius their eighth brother were the first, who, by the command of Thoth, transmitted the memory of all these things by their writings.

"The son of Thabion, the first hierophant (Των απ' αιωνος γεγονοτων Φοινικων) of the most remote ancestors of the Phœnicians, *converted these memorials into allegories*, and blending them with natural phænomena, delivered them to those who celebrate the orgies, and to the prophets who preside over the sacred mysteries.

"These men studying to promote (Τυφον) blind admiration, handed them down in this form to their successors, and to those who were initiated. One of these (initiates) was Isiris, the inventor of three letters, and the brother of Chna (Canaan) the first who had the name of Phœnician."

The country, the character and the antiquity of this author entitle the fragment before us to the highest respect, amongst poetic histories. Sanchoniathon was a Phœnician, and a most *diligent-searcher* and *faithful transcriber* of the records of his country, and is supposed to have lived 300 years before Homer. We have then no room to appeal, from his authority, to any Greek or Roman writer, respecting the opinions of the old Phœnicians.

We are here informed that the discoveries and the records ascribed to Thoth, or Hermes Trismegistus, whatever they may have been, originated in the first ages of mankind, long before the Phœnicians or the Egyptians became a distinct nation.

For the memorial of these things was first committed to writing—and afterwards converted into allegories, and in this form delivered to the priests, who handed them down in succession, to the time of Isiris the brother of Chna or Canaan, the patriarch of the Phœnicians.

This *Isiris,* whom Sanchoniathon elsewhere calls Misor, could be no other than the father of the Egyptian family, and consequently their first King and their first Priest. He therefore united in his own person the characters of—*Mizraim,* the Brother of Canaan, and the Father of the Egyptians:

Osiris, the deified ancestor of the Egyptians:

Thoth, the son of Agathodemon, or the good genius, their first national instructor, who transcribed the records, and enforced the precepts of his great antediluvian predecessor, and

That *Thoth*, upon whom the second Cronus or Noah first bestowed the kingdom of Egypt.

This distinguished personage, agreeably to the testimony of the Phœnician historian, may have actually augmented the primitive alphabet, by the invention of three new letters; for it is well known, that the alphabet which Moses brought out of Egypt, contained more letters than were originally used by other ancient nations.

However this may have been, it is clear, from the preceding quotations, that the local and national pretensions of all these people to original invention must, in a great measure, be removed from their private ancestors, and restored to the common fathers of the human race.

And thus their traditions may be rendered consistent with each other, and with the history of the Old Testament. For it has already been observed, that there is not perhaps one single art, or a single branch of science which may be traced to any nation of high antiquity, that is not expressly mentioned or clearly alluded to, in the book of Job; and that, in this book, the knowledge of things human and Divine is not ascribed to any contemporary order of men; but to the search of the long-lived fathers of mankind, and to the tradition of the great patriarchs, *to whom alone the earth was given.*

The above passage of Sanchoniathon furnishes occasion of remarking another trait which disfigured the theology, philosophy and traditional doctrines of all nations, and in time produced the most pernicious effects. I mean the veil of secrecy under which they taught, and the use of allegory, figurative titles and mystical symbols. By means of these, the truth was concealed from the eyes and ears of the people,

who, consequently, soon began to mistake the shadow for the substance, and to perceive a multitude of Gods, where only the various relations and operations of one God, and the phænomena and changes of Nature, were originally intended. All this is well accounted for by the grave historian.

Long before the division of the nations, before Chna settled in Phœnicia or Thoth in Egypt, plain matter of fact had been converted into mysterious Allegory, and sacred and historical truth blended with the symbols of seasons, revolutions of the heavenly bodies, and the like. This mystical doctrine was delivered to the priests who kept the key of knowledge, and who most criminally encouraged popular delusion (Τον τυφον αυξειν εκ παντος επινοουντες) studying above all things to promote astonishment and admiration. The introduction or the revival of such ænigmatical lore was, perhaps, that evil IMAGINATION of man's heart which was reproved immediately after the deluge. Gen. viii. 21.

Notwithstanding these and similar blemishes, it may be determined, upon the whole, that the descendants of Noah, who first planted the nations, had been habituated to the forms and institutions of social and cultivated life, and that they carried with them, to their respective habitations, much valuable information, which they had therefore an opportunity of transmitting to their children.

It will be observed that in many of the more distant nations, the manual arts, and consequently, the conveniencies of society were soon depressed, far below the standard I have laid down. This may very readily be accounted for. Mechanism of all kinds depends much upon external means, particularly upon the use of the harder metals.

These were well known before the separation of mankind, and there can be no doubt, that the Noachidæ furnished themselves with those implements which they might have occasion for. But what the *present family* carried in their hands, would by no means supply the *future nation.* Some ages may have elapsed, and the metallargic mystery may have been forgotten, before they discovered veins of ore in their new settlements. Merchants from the central regions would not begin to traffic with strangers, till they became sensible of some wants of their own; and then they would visit only such countries as were provided with commodities to reward their labour. Many remote nations were then compelled to have recourse to the stone hatchet and the wooden spade. What remains of metal they might still possess only glittered occasionally in the hands of their chiefs.

But intellectual acquisitions were not so necessarily subject to decay. They depended less upon the productions of nature and the soil.

History might long survive in tradition, religion in its tenets and discipline, philosophy in its maxims, and sciences in their principles.

In the back settlements of America we find men accommodated like savages, but informed as members of civil society; and in ancient authors we read of sages, of no mean fame, residing amongst rude and barbarous nations.

Primitive tradition, of whatever kind, was preserved with more or less purity, owing to a variety of circumstances, which arose from local situation, the various means of subsistence, and the various talents and dispositions of men.—— Some nations uniformly revered the institutions of their an-

cestors, others became ambitious of distinguishing themselves by new inventions, and improvements, and of course despised the simplicity of former times, and a third sort contented themselves with satisfying the wants and gratifying the appetites and passions of nature, upon the most easy terms, and so degenerated into the savage state.

The Greeks and Romans from whom we derive much of our learning, and many of our errors respecting the early ages, at one period of their history, were not far removed from this character. Their avowed want of information as to the remote events of history; and their readiness to adopt a heterogeneous mass of fable and superstition from their neighbours, furnish the clearest proofs that they had broken the chain of ancient lore. How could it have been otherwise?—The states of the former people, at one time, were little more than companies of pyrates, and the latter owed their being to a band of robbers.

In the preceding sketches, I have endeavoured to state my reasons for receiving with some limitation several popular opinions, and amongst the rest, a theory which has been conceived by distinguished genius, and supported by a profusion of learning, and which deduces all that was valuable amongst the ancient nations, from the house of Ham, and from the confederates of Nimrod.

I feel no pride in singularity. It is with regret, I differ in some particulars from men whose talents and erudition I contemplate with the profoundest respect, and my pen hesitates while I suggest a suspicion that there is some defect in the groundwork of the system I have just mentioned.

Must we receive it as a matter of fact, that all rule and au-

thority amongst the nations devolved to that family, which was prophetically doomed to be the servant of servants to their brethren?

Has it ever been the *peculiar* province of the same people to innovate and to preserve? If not, how shall we ascribe all traces of primitive tradition to those apostates, who rejected the wisdom of their fathers and bewildered themselves with new inventions—all arts and sciences to those men whose plans and designs were utterly overthrown—all the remains of one universal language to those, whose language was so confounded that they could not understand one another's speech; or all established and well-regulated society to those who, first of all, tumultuously assembled under the banner of an impious rebel, and afterwards were scattered abroad over the face of the earth?

Or if we turn our view to profane history, can it be imagined that the Gods and the sons of the Gods who vanquished and dispersed the rebellious giants, and those giants themselves, were not only one and the same people, but frequently the same individuals; and that, by being thus self-vanquished and self-destroyed, the same giants became Lords of the world?

ESSAY,

ON THE ORIGIN OF THE CELTÆ:

THEIR

INSTITUTION OF DRUIDISM:

AND THEIR

PRETENSIONS TO THE KNOWLEDGE OF LETTERS.

SECT. I. *Preliminary remarks—Origin of the Celtæ—Remarks upon the European Scythæ.*

A Retrospect into the early periods and state of *Britain*—the character, the arts and the customs of its primitive inhabitants, is not an exercise of idle and simple curiosity; but of critical importance, in the pursuit of historical and philosophical truth. It not only delights the imagination with a view of our hills, valleys and plains, as they presented themselves to the eye *three thousand years ago*, and shews to us the simple native, in his first occupations; but also points out the origin, progress and improvement of such knowledge as, to this day, constitutes the ornament and the comfort of society.

I therefore trust, that no apology will be required for attempts, even by *me*, to discriminate facts, relative to the Celtic Nation; the original possessors of the British Islands, and the remote progenitors of many of their present occupiers.

The Governments, the Institutions and Customs of that nation were, in great measure, obliterated by the Romans, who discovered but little curiosity, either to examine the history of strangers, whom they despised, or to enter minutely into the value of establishments, which had been doomed, by their decree, to ruin. Consequently the notices which they have left us, respecting the Celtæ, are slight and superficial. These documents, however, such as they are, have been attentively weighed; and men of discernment have engrafted upon them one general conclusion, "*That the Celtæ*, though comparatively to others, a simple race of men, *were possessed of some useful knowledge, not common to them with neighbours more polished, and which deserved a better fate than total oblivion.*"

Repeated endeavours have been made, by ingenious men, to develope some of their attainments: but the lamps of Greece and Rome throw a faint gleam over the field; and what is dimly perceived must be erroneously described.

The mass of the people, not being much raised above a condition of servitude—*pænè serveorum loco*—were but little informed, and as little ambitious of that refinement or cultivation in their manners, which could have procured them no honourable distinctions.

But their "*Equites*" or Nobility are described, in a manner which entitles them to respect. They were by no means destitute of culture and of science. In this order all the

power seems to have centred. For though, in some of their states, their supreme or chief magistracy was elective, yet the prince was chosen out of *privileged families*, and by constituents of equal rank.

To this rank belonged their celebrated order of Druids.—In this rank they originated. Their disciples were the "Most Noble.*" They were educated, with incredible vigilance and care, for the *most sacred offices*. It was the immediate and selected province of those who were admitted into the order, to record and perpetuate the customs, traditions, and general history of the nation, from the time of their first progenitors—to administer Justice—to superintend the due execution of the Laws—to encourage virtue and punish vice—to inculcate religious and moral precepts—to direct the ceremonies of piety and enforce its duties.

Their studies embraced those elevated objects which had engaged the attention of the world in its primitive age—The nature of the Deity—of the human Soul—of the future State—of the heavenly bodies—of the terrestrial globe, and of its various productions. Their conceptions were great and sublime, their speculations comprehensive in their sphere, pervading most of the arts and sciences which had interested the earliest periods. Perhaps there was no order of men amongst the heathens, who preserved the history and the opinions of mankind, in its early state, with more simplicity, and with more integrity.

The religion of the *patriarchs* had, indeed, been deformed with various superstitions, by all nations. But this order, notwithstanding their many and gross errors, appear to have retained many of its vital and essential principles.

* Mela. iii. c.

Under a variety of relative names and characters, they acknowledged one God, the maker of all things, and the Lord of the universe. They taught the superintendency of Divine Providence—the immortality of the soul—moral responsibility, and recompence after death.

As a consequence of these principles, they observed, as well as enjoined, the most rigid justice in their decisions, and in their dealings with mankind*.

Their portrait, as sketched by ancient authors, has a marked resemblance to that of other sacred orders, in the most remote ages and countries.

Dr. Borlase demonstrates their general and close analogy to the *Magi* of *Persia*. It almost constituted identity. They scarcely differed in their name; for Pliny calls the Druids the *Magi of the Gauls and Britons*†.

The most able author of the *Indian Antiquities*, marks, with deep and sound learning, the same affinity between the Druids and *Brachmans* of India. It may be extended to the *Chaldeans*, and the *Orphic* Priesthood of *Thrace*, as well as to many others.

As this resemblance of character has been justly deemed both too perfect and general, to be resolved into accidental co-incidence, it has been the ingenious labour of many learned men, to ascertain the several means, by which the institutions, opinions and customs of the *Eastern world* have been *imported* into the *West of Europe*.

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* Mela, ubi sup. Cæs. De Bello Gal. VI. and Dr. Borlase passim.

† L. xxx, C. 1.

But may it not be asked, if the most peculiar instances of similarity, thus noticed between the *East* and the West, do not reflect the general character of the *patriarchal age*, and primitive man, before his family had separated? If so, why should we derive *universals* from *particulars?* The distant branches of a spreading oak, notwithstanding the diversity of shape which they acquire, from their exposure to different winds, have still a mutual resemblance, in their texture, their foliage, and their fruit; which they derive, not from each other, but from *the parent acorn.*

Do we not find this primitive character, so deeply impressed upon the Celtæ, so general through their land, and at so early an age, as to make it impossible for the dye to have been fixt by wandering navigators, or the local settlement of a few strangers, whose object was profit, and who must themselves have been objects of distrust? As all nations originally came from one stock, and, at an age, when the habits of society were developed, would it not be reasonable to conclude, that some general customs and opinions of the human race were naturalized in the land, by the first families who settled in the *Western Continent?*

The Greeks had been a powerful people at *Marseilles*, many centuries before Cæsar's time. The ancient inhabitants, who remained in the land which *they* occupied, may have learnt several arts and habits from them: But the vicinity of those Greeks appears not to have effected any change in the Religion or the Character of the *Gaulish Nation.*

Abating then for these instances in which history demonstrates their obligation to exotic aid, I cannot refuse to the Celtæ and their Druids, the full credit which is due to them, for having preserved those genuine features of *primæval*

history, which they are known to have possessed. These are features marked, and clear enough, to point them out as a nation regularly constituted under the auspices of its patriarchs. They could not have originated in those fugitives who had been driven out from society, or have reached their Western destination, in the character of unconnected and unprincipled savages.

The perplexity and scantiness of ancient evidence leave so much obscurity in the earliest account of nations, that, when the subject has been handled by men of consummate abilities and of accute research, the discussion has generally closed in doubt at the best. I must therefore bespeak the candour of my Readers, in their judgment of the *outlines* which I have endeavoured to trace, concerning the origin of the Celtæ, and of the arguments which I offer in support of my opinion, *that the fundamental principles of Druidism accompanied that nation, from its very source.* And I deem it a fortunate circumstance, that my object and plan do not require of me to enter minutely, or deeply, into these topics.

The Celtæ, whether under that name, or called *Cimmerii, Galli, Briges, Brigantes;* or known by other, and very numerous designations, appropriated either to the whole, or to certain branches of the nation, are described as an extensive and powerful Race, of *Europe*, and as constituting some of its first inhabitants. The ancient *Greeks* appear to have placed them almost alone, in our western continent, which they distinguished by their name. Ephorus dividing the world into four parts, allotted the Western to the Celtæ.—— *Strab.* L. i.

Ptolemy calls that whole part of the world, which is commonly known by the name of Europe, *Celtica*, or *Celto-Galatia.*—*Quadripart.* L. ii. C. 2.

The Celtæ were then the principal Europeans known to the Greeks, exclusive of their own families. We must therefore inquire into the original population of *Europe*, in order to find out the parentage of the Celtæ. And this appears to be delineated in the *tenth chapter* of *Genesis*, that fountain-head of universal geography.

The sacred Penman enumerates those heads of separate families, amongst the Noachidæ, by whom the Earth was divided, *after the flood.* He describes them by those names which the nations that sprung from them, or the countries they severally occupied, retained in his time. By those parts of the earth which he calls אִיֵּי הַגּוֹיִם, or the *Isles of the Gentiles*, it is understood that he means *Europe*, and its adjacent Islands. These were divided by the Sons and Grandsons of *Japheth*, or rather by *Gomer* and *Javan*, and their sons—"IN THEIR LANDS, every *one after his tongue, after their families, in their Nations.*" This division must have been regularly conducted. It must have taken place in the time of the patriarchs here mentioned, for the act was *theirs*, and the nations retained their names to the time of Moses—nay many of them long afterwards, for we find them recognized by History and Geography.

Javan is well known as the parent of the *Greeks.* From him the name Ιωνες was applied anciently to all the several branches of that nation. It extended into *Macedon* and *Thrace**.

* Ενιοι και τους Θρακας, και Αχαιους, και Βοιωτους Ιωνες εκαλουν. *Heysch.* v. Ιωνες.

Εστιικως δε οι Βαρβαροιτους Ελληνας Ιωνας λεγουσι. *Hesych.* v. Ιαπα.

Παντας Ελληνας Ιαονες οι Βαρβαροι εκαλουν. *Schol. in Acharn. Aristoph.*

This family were not called *Celtæ* nor *Cimmerii*. If Celtæ were known, in part of their territories, by the names of Τιτανες, Γηγενεις, or *natives of the land*, they were still regarded as intruders, and described as *men of might*, who retained possession rather by force, than by a lawful claim to it, and who were, upon that account, justly expelled.

We must look then for the Celtæ amongst the descendants of Gomer. The word גמר implying *to finish, to come, or bring to an end or conclusion*, may intimate the situation intended for the posterity of this patriarch, *at the end of the Earth*. A people named from Gomer would be גמרים or גמרי Gomerim or Gomeri, and it could be shewn, in a multitude of instances, that *C* or *K* in the Celtic, and other European languages, occupies the place of the Hebrew ג. *Cymri* or *Kimmerii* may then be nothing more than *Gomerii*.

Were not the name of Celtæ acknowledged by the people of Gaul, it might, with reasonable conjecture, be derived from כלה, synonymous with גמר; כלת, A finishing, An End; כלתי, *Celtæ, men of the extremity*—οι εσχατοι. *Cilet* (Kilet) in the language of the Celtæ themselves, implies *Extreme Corners* or *Retreats*, and I think also, *Northern regions*.

Be this, however, as it may, *Josephus*, who may be deemed an able critic in Hebrew geography, declares that those whom the Greeks called Galatæ or Celtæ were descended from *Gomer*.

We read of three sons who divided the patrimony of Gomer, or of three nations which descended from him, namely Ashkenaz, Riphath and Togarmah. These of course were equally entitled to the name of Gomeritæ. But as the Western, or our Celtæ, appear to have been one separated

nation, we must endeavour to discriminate their progenitor, amongst the sons of Gomer.

The original seat of *Ashkenaz* appears to have been situated in Bithynia, which preserved his name to a late period of the Jewish annals.

Riphath's patrimony is, at this day, acknowledged by the Jews, who call Germany by his name. It is probable this name originally applied to the Eastern division of that extensive region, which the ancients entitled Germany, as the part best known to the Israelites, an Asiatic people. And here some vestiges of it seem to be retained in the Carpathian כרפת mountains, and perhaps the Riphean hills, further North. Here then we may fix the seat of Riphath, whose descendants, in that situation, *could* not have been *the Goths*. They were not in possession of Germany, in the time of Moses. Riphath was probably the Sarmatian stock, which, at this day, continues to occupy that ground, a race which could not even be attacked without extreme temerity, and whose land presented but little incitement to enterprize.

That the Sarmatæ held these territories before the aggrandizement of Gothic power, we have reason to conclude.—— Whether some of their colonies had already crossed the *Danube*, and had carried their language into Illyricum or Pannonia may be more questionable. But the Wendi, or descendants from the ancient *Venedi*, speak the Sarmatic language, at this very moment, though surrounded by Gothic nations. It is not pretended that, at any time, this handful of men penetrated into the possessions of the Goths, or acquired an establishment by victories. Conquerors take the best, the richest, the most accessible and the most open parts of the district obtained, and there maintain a superiority of

power, if they mean to hold what they have acquired. But the situation, as well as the condition, of this race, and their first name, combine in proving them relics of the former inhabitants, or aboriginal. The *Sarmatæ* then, or *Sclavones*, were those whom the Goths found in the land of Riphath, or the Eastern division of ancient Germany, and the diversity of their language proves them no parents of the Western Celtæ, though it has a degree of affinity with the Celtic, which intimates that, once they were contiguous families.

Togarmah is claimed as their patriarch by the inhabitants of those countries which lie between the Euxine or Caspian seas. This appears to be demonstrated, in a masterly paper, the work of Mr. Granville Penn, to which I refer my own Readers for the authorities*. From this country have sprung, as it is generally understood, the *European Scythians*, Goths or Germans. Perhaps they have nearly retained the name of their progenitor. ן affixed, being equivalent to the prefix ת, גרמוה, *German*, must be the same word as תגרמה, Togarmah, perhaps from גרם, *to be bony or strong*. It may at all events be safely concluded, from the language of this Race, that in *Togarmah* we have no parent of the *Western Celtæ*.

We must return then to Ashkenaz, whom Josephus calls Ασχαναξης, and the Greeks perhaps Ασκανιος. His name is understood to keep possession of the *Ascanian* or *Euxine* sea, as well as of the nook which lies between that sea and the Propontis†. When Ashkenaz occupied this position, the

* Orient. Coll. v. 2. p. 143.

† Ascania, a city of Troas. *Steph.*——of Phrygia. *Hesych.*
Ascaniæ insulæ, before Troas. *Plin.*
Ascanius sinus, by Nicea. Ascanius Lacus, between Phrygia and Mysia. *Arrian.*
A river, and the whole district were known by that name. *Strabo.* who cites from Euphorion—Μυσοις παρ' ὑδασιν Ασκανιοιο.

Euxine bounded him on one hand, the family of *Javan* on the other, Lud was placed in his rear and the Thracian Bosphorus in front. This nook was never intended for the inheritance of the Eldest branch of the Noachidæ. It was a mere halting place upon the road.

If the name of Ashkenaz be at all connected with the *Celtic* language, the first of its three syllables must be regarded only as a demonstrative article, or a particle in compositipn of a similar meaning to אִישׁ, an individual of any kind, which is sometimes written אִשׁ, as in this name. And accordingly, the families descended from this patriarch seem to have dispensed at pleasure with that article.

In this corner of Asia, we find the Heneti or Veneti, which, pronounced by a Celt would be *Henet, Kynet,* or *Gwenet,* well known tribes wherever the *Celtæ* are found.—The country of these Heneti or Venedi, seems to have been the *Henydd,* the *origin,* the *source* or the *native region* of the Celtæ. In the same district, we have the *Cau-Cones,* and the Isles of the *Kyanæi.*

Upon the European side of the Propontis, in the Kingdom of *Rhesus,* a name which has frequently adorned the Throne of *Siluria,* and the songs of the *Bards,* the prefecture of *Kœnica* is mentioned. Closely adjoining are the *Ci-Cones,* who fought with Ulysses and with his Greeks. Their territory was, at ancient periods, called GALAICA, and in the time of Herodotus, *Briontica**, or *Gallic* and *Brigantic,* the middle G being often melted and dropt in old names. This affords presumptive testimony, and strong of its kind, that the Ci-Cones (or *hither* Cones) were Gauls and Brigantes—the Gomeritæ of whom the *Western Celtæ* were formed.

* Lib. 7. 107.

Perhaps Mythology may offer us some hints respecting the emigration of the Celtæ to the West, which took place long before the commencement of profane *history*. The Centimani were ordered to depart from the neighbourhood of Thrace, into the lower regions. They obeyed the decree without resistance. Some time afterwards, their relations, the Giants who had strengthened themselves in the country, were subdued in war, and compelled to follow them. Εκατονχειρες, Centimanus, or *a man with a hundred hands*, beheld at a distance, through the mist of antiquity, presents a monstrous figure, but the character was once new, and must have had some resemblance in nature.' I think these names were translated from the Celtic.

Canllaw, in Welsh, from *Cant*, a hundred, and *Llaw*, a *hand*, signifies *A Patron, Counsellor*, or *Advocate*.

The oldest political establishment known amongst the Celtæ, was the *Cantrev*, or community of a hundred families. The *Canllaw*, *Centimanus*, seems to have been the chief or patron of such a community.

The subdued Titans were committed to the care of *Centimani*. This may imply no more than that they also were constituted into regular societies, and settled under similar chiefs of their own. But to return.

As the *Japetidæ* divided the Isles of the Gentiles, *in their lands, after their families*, each of those families must have known its portion, to which it could plead a just claim.—Upon the arrival of the *Conian* or *Kynetian* family in Europe, they found the portion of *Javan* lying to the *South*, and reaching to the mountains of Thrace. *Riphath* was pitching his tents on the *North* of the *Danube*, about the *Carpathian*

hills. One branch of *Togarmah*'s family seating itself on the banks of the Borysthenes (the nurse of Targitaus, or Thor-Gut, their great ancestor) and beginning to possess the intermediate region.

The family of *Ashkenaz* did not find, in this neighbourhood, that ample patrimony which they could retain in peace, and leave to their children for ever. *Their* portion lay far to the West, and the way, as yet, was open for them to go in search of it. Part of them accordingly did set out upon that expedition. After they had reached their destined acquisitions, they still retained their generic name, for Herodotus* places the Cynetæ in the Western extremities of Europe, beyond the Celtæ. As the Danube rises in the country of the *Celtæ*, viewed by *him*, it is probable that he means the *Eastern Gauls*; we must therefore look for his *Cynetæ*, amongst the Western branches of the *Celtæ*.

The name is acknowledged by the ancient Britons.

Taliesin, a bard of the 6th century, in a poem which he addresses to Urien, prince of *Reged*, calls his countrymen *Cyn*-wys, or *Echen Gynwys*—the nation of the Cyn-men.—Cyn, in British, implying *the first*, the *foremost part*, regularly forms *Cynet*, for its plural, both in the Welsh and in the Armorican. It may be contracted familiarly to *Cynt*.

Aneurim, Taliesin's contemporary, in the conclusion of his Gododin, distributes the Celtæ of the British Islands into "*Cynt*, a *Gwyddil* a *Phrydin*." *The Cynt, the Irish and the North Britons*, making the *Cynt* or *Cynet*, the first of the Celtic families. Amongst our old British Kings we find *Cyndav*, *Cynetav*, &c.

* L. IV. 49.

From the descendants then of *Ashkenaz*, in my opinion, sprung the original *Celtæ* of the *West*, who anciently possessed the whole of Gaul, the Islands of Britain, *part* of Germany, and *part* of Spain.

But a considerable body of this people did not leave their Eastern possessions in peace. After the removal of the Centimani, these remains of the Celtæ were distinguished by the name of *Titans*. They had perhaps been joined by the real *Titanian Celtæ, Celto-Scythæ*, or those branches of the Celtic family who had assisted in building the tower of Babel, and had been compelled, at the dispersion, to follow their brethren. They seem to have mustered a formidable power against those who deemed themselves the lawful possessors of Asia Propria, of Thrace and of Macedon*.

The wars, in those countries, between the *Gods* and the *Titans* are themes of the ancient poets. The descriptions of them contain many particulars, borrowed from antecedent events and dates. They belong to the original dispersion of the *Giants* from Babel. But there is a degree of local consistency in the accounts, which compel me to infer, that a national history is at the bottom. And I am happy to find this, which has long been my opinion, confirmed by that of a writer and a critic whose learning and abilities cannot be enough admired.

Mr. Penn† has some excellent remarks upon "Those frag-

* It was in the character of a Titan that *Japetus* "*married* Asia," or that, in other words, a branch of his family *took possession* of the small district, anciently known by that name, which comprehended little more than *Phrygia*, and a part of *Lydia*. The *first-born son* of this marriage was *Atlas*, or the eldest branch of the family were *Atlantes*.

Atlas was the General of the Titan army against *Jupiter*. Hygin. Fab. 150.

† Orient. Coll. v. 1. p. 265.

ments of tradition which connect the original occupants of Greece with the Celtic stock."

He demonstrates that Celtic terms are still preserved in the *Orphic Hymns*, and quotes the following authorities, in which the Titans are acknowledged as the old Inhabitants, and which prove, that, in them, we find the parents of the Celtæ.

Τιτηνες, γαιης τε, και ουρανου αγλαα τεκνα,
Ημετερων προγονοι πατερων. Orph. H. 36. 1.

TITANS, illustrious sons of Earth and Heav'n,
Our *Sires' Progenitors*——

εφ Ελληνεσσι μαχαιραν
Βαρβαρικην, και ΚΕΛΤΟΝ αναςησαντες Αρηα,
Οψιγενοι Τιτηνες, αφ Εσπερου ισχατοωντος,
Ρωσονται. *Callim.* H. in Del. 172.

"Against the Greeks, then shall a future race
Of TITANS, pouring from the utmost *West*,
Raise the barbaric sword and CELTIC war."

To this I may add, that the old poets regarded the Titans as the original and primitive race of mankind. Hence Orpheus says,

Εξ ὑμεων γαρ πασα πελει γενεα κατα κοσμον. H. in Titanas.

From *you* are all the tribes throughout the world.

Αυτος και πρωτιστη γενετο. Arati. Phænom. 16.

Οι δε πρωτεραν γενεαν τους Τιτανας φασι. *Schol. in Lor.*

Some call the *Titans* the first race.

The names by which they were known, γηγενεις, *Terrigenæ*, Sons of the Earth, imply that, generally speaking, they were *Indigenæ*. *Titanes* may be a synonymous term. TIT, in *Hebrew* and in *Celtic* signifies *Earth*, and in the latter *Hanu*, Geni, *Eni—to spring forth, to be born.*

These Titans, the sons of the Heaven and the Earth, or of the Climate and the Country, and the parents of the Celtæ, according to Hesiod's account, were driven into the *lower part* of the *Earth*, into a land already inhabited by some of their brethren. They must therefore have been such branches of the family as had staid behind, and had, by force, kept possession of a land, intended only as a thoroughfare, but were compelled, at length, to follow the rest.

The arch of the Heavens was placed upon the shoulders of Atlas, the chief of the Titans. The fable perhaps only intimates, that he was driven to the *lower* or *Western* region which, according to mythology, supported Heaven. It was to the *North West* that Atlas appears to have been doomed.—Apollodorus, correcting authors who had written before him, concerning the *Hesperides*, directs us to look for Atlas, not in Lybia, but amongst the Hyperboreans. Ταυτα δε ην, ουχ ως τινες, εν Λιβυη. αλλ' επι του Ατλαντος εν ὑπερβορεοις. L. 2. c. 4. § 11.

And again—ως δε ηκεν εις Υπερβορεους, προς Ατλαντα. In searching for Atlas, Hercules proceeds through Illyricum to the River Eridanus, shaping his course towards the land of the Celtæ, whom Heraclides of Pontus calls Hyperboreans. *Plutarch. in Camillo.*

Atlas was not then amongst the *African* but the *Celtic Libyi, Lebici* or *Libici*, a people of Gallia Transpadana, descendants of the Salui (Liv) perhaps of the S'Alpii, the

same as the Taurini, COTTII or *Lepóntii*, in whose territory the Rhine sprung.

The descendants of the Titanian Japetidæ may I think be recognized in the Waldenses, the Irish, and the Brigantes.—Many proofs may be given that a Celtic dialect, allied nearly to the Irish, once prevailed in Thrace. But I shall have occasion to resume that subject.

In the mean time, I would offer a few remarks upon the Goths or Germans, who are sometimes confounded with our Celtæ, because they acquired possession of the same countries; but who were a different people, the conquerors of the Celtæ, and eventually the Lords of all *Western Europe*.

Mr. Pinkerton, who has made the history of this people the subject of his research, delivers it as his opinion, that *Asia* gave them birth. To his learned Dissertation I request the attention of the reader, for proof that the Goths, the Getæ of Thrace, and Scythians of Little Tartary were the same.

The Getæ were, to a late period, seated in a confined part of Thrace, where their manners, and their opinions distinguished them from the other inhabitants. See Herod. L. IV.

The appellation of Scythians, as used by the Greeks, throws little, if any light upon the origin of a people. Some authors distinguished fifty nations of that name*, many of

* Timonax De Scythis. Ap. Schol. in Apoll. Argon. IV. v. 320. The Cimmerii, amongst others, were distinguished by this name. Κιμμέριοι—Τὸ Σκυθικὸν ἔθνος. Eustath. In Dionys. v. 167.

whom perhaps were strangers to it. This was the case with our European Scythians. "They called themselves Scoloti, after one of their Kings; but the Greeks named them Scythæ. *Herod.* IV. 6.

If, by the genuine Scythæ, we are to understand, with some respectable writers, the old Giants of Babel, it is evident from the whole tenor of the Edda, that the Goths considered themselves as a race perfectly distinct from them: with Giants, answering this description, their Gods and their Heroes were avowedly acquainted, but held them in such abhorrence, that it was deemed meritorious to violate solemn oaths, treaties and the sacred laws of hospitality, that favourite impulse of the nation, where a *Giant* was concerned, or secretly to murder him in cold blood.

Perhaps the real Scythæ, who were dispersed from Babel, over the face of the Earth, intermixed more or less with their relations, in every country; but as the connection was generally esteemed a disgrace, few nations would own it, or find them at home. They would rather seem to discover them, at a little distance, or amongst neighbours.

The account which the Scoloti gave of their own origin, was, That when the country was yet uninhabited, one Targitaus son of the River Borysthenes (*i. e.* whose patrimony lay upon that River) settled there, and that they were descended from the youngest of his three sons—that, of all nations, they were the most recent, and that not more than a thousand years had elapsed between the time of their founder Targitaus, and the expedition of Darius. *Herod.* IV. 5, 6.

We cannot much depend upon the accuracy of their chronology; but as they were fond of Glory, such a tale, related

by themselves, must prove that no distinguished name was due to them, amongst the early nations of Europe.

Their first establishment, however, in that country, seems to have been at least as early as they represented its date.—Their *peculiar* custom of milking their mares, whish *Herodotus* describes with some *Greek* embellishments, gave them the name of *Hippe-molgi* or *Mare-milkers.* They had also the Epithet of *Galactophagi* or *Milk-eaters,* because they agitated the milk, till it was churned or coagulated, and then eat the part that was concrete. *Ib.* IV. 2.

By these names, Homer describes them, as known in the age of the Trojan war. At the beginning of the 13th *Iliad,* Jupiter turns his eyes from the combatants before Troy. He views in succession, Thrace, the land of the Mysi (near the Danube) the Hippemolgi, illustrious Milk-eaters, and lastly, the Abii, or those of the Cimmerii, who dwelt beyond them.

As these countries lay in regular succession, upon the European side of the Euxine, the Hippemolgi, according to Homer's geography, were already seated near the Borysthenes, the nurse of their ancestor Targitaus, and in the *ancient Scythia* of *Herodotus.* But as yet they were neither a powerful nor an extensive race in Europe.

The chief part of European Scythia had been possessed by the Cimmerii, and had been distinguished by their name.—These Cimmerii were probably a devious branch of *Ashkenaz,* the parent stock. They possessed not only the celebrated Crimea and the neighbourhood of the Bosphorus, which preserves their name, but the land on the South of ancient Scythia, towards the Tyra and the Danube: For on the bank of the Tyra, lay the monuments of the Cimmerii, who had

fallen in a political and great conflict, which had arisen in their territories*. From thence, and flying from the Scythians into Asia, the survivors took their course to the Cimmerian Bosphorus.

We have but little account of the state of this people as a society, but the defence of their country by walls, or a chain of ramparts, points them out as a race, comparatively civilized, and assiduously cultivating the arts of peace.

The time they were dispossessed by the Scythians may be ascertained. A branch of this people who had occupied the Southern shore of the Caspian sea, being harassed by the Massa-Getæ, retired across the Araxes and penetrated into the country of their European brethren. Upon the irruption of this multitude, the Cimmerii were thrown into consternation. Their princes took up arms to defend their country; but the populace, who, perhaps, were held in the same estimation as in Gaul, thought it a country not worth a contest, and formed the resolution to emigrate. The debates in their councils ended in a battle, and the Cimmerii were either beaten by the Scythæ, or, as Herodotus relates it, their princes, and multitudes of their people fell by mutual wounds. The survivors, having buried their dead, on the banks of the Tyra, took their flight over the Cimmerian Bosphorus into Asia, and the Scythæ took possession of the territories that were thus deserted. Unwilling, however, to part with so many vassals, they pursued the fugitives, but mistaking their way, they left Mount Caucasus upon the right, and, by a circuitous course, penetrated into *Media*. Falling upon the army of Deioces, King of the Medes, they obtained a complete victory over him, and their spoil was the Sovereignty of Asia, which they held for twenty-eight years.

* Ib. IV. 11.

The unanimous voice of Chronologists, places that engagement, at the period of about 630 *years before Christ.*

As to the other events, namely—the irruption of the Scythians—the battle—the flight of the Cimmerians, and pursuit of their enemies, they must in the course of things have followed in rapid succession.

The Scythæ cannot then have been completely invested with *Cimmeria,* the first considerable district which they held in *Europe,* before the middle of the *seventh Century* before *Christ.*

Nor was it before the Scythians returned from Asia, that a formidable aspect could have been presented by them, in the Western continent.

It appears that none but such as were disqualified by old age, or tender years, had been exempted from attendance upon the army. In the absence of the men, their women, whom they had left behind them, found it necessary to reinforce the population, by the intercourse of their *blind slaves,* the general condition of a *Scythian captive.* By the offspring of that intercourse, the return of the Veterans from Asia was resolutely opposed. No masters had been left at home to controul the incentiousness of the matrons, or to render the spurious race harmless in war. Till the return, therefore, of this army, about 600 years before Christ, the Scythian power could not have been felt in European states, beyond the territories of the Eastern Cimmerii.

Even to the time of Herodotus, the Getæ had been pent up in a corner of Thrace; and the whole district of the Scythæ formed a square of about 500 miles every way, but indented

by the North West corner of the Euxine sea. It scarce extended its western course, beyond the boundaries of Little Tartary and Moldavia. They had not yet, in their progress, turned the corner of the Surmatæ.

It was not then, till after they had successfully derided the menaces of Darius, and baffled the accumulated force of the Persian Empire, that we find them beginning to meditate the sovereignty of Europe.

The name of *Asi* or Asiatics, that honourable distinction of the Gothic heroes, in the North-west of Europe, was perhaps, rather a commemoration of the fame they had gained in the victory over Deioces, than of their Asiatic origin, which at least was more obscure, and of which their ancestors had preserved no tradition, when Herodotus wrote.

The general tradition of a people is seldom to be wholly despised. If the Scythians represented themselves as natives of Little Tartary, their descendants, the Goths, boast of the acquisition of Germany, and the North West of Europe, by their victories over other tribes. Mallet's Northern Antiq. v. 1. chap. IV.

The time when they first penetrated into these regions is not known; but they date their decided superiority in them from the age of their invincible leader, Odin, whose expedition Torfœus and M. Mallet place about 70 years before Christ. Ib. c. ii.

SECT. II. *Antiquity of the Druidical order, amongst the Celtæ—Specimens of Druidical traditions preserved by the Welsh—Remarks upon them—The professors of Druidism anciently known by the name of Hyperboreans.*

THE irruption of the Goths into the territories of the Western Celtæ, being an event comparatively recent, could have had nothing to do with the national habits, or national institutes of the latter. We must therefore distinguish the Celtic establishment *Druidism*, from the Gothic mysticism of the Edda.

The order of Druids, under that name, do not appear to have been traced, or known, out of Gaul and the Islands of Britain. The name seems to have belonged exclusively to the British order, and to have extended only where that order was acknowledged. The original and primitive inhabitants of this Island, at some remote period of antiquity, revised and reformed their national institutes. Their priest or instructor had hitherto been simply named *Cæyz* or *Gæydd*, as the term is retained by Taliesin—"Bûm Gwydd yngwarthan." But it was deemed advisable, to divide the sacred office between the national or superior priest, and a subordinate character, whose influence was more limited. From henceforth, the *former* became *Der-wydd* or *Druid*, which, in the language of the people to whom we owe the term, is a compound of *Dar, Superior*, and Gwydd, a Priest or Inspector: The *latter* was *Gò-wydd* or *Ovydd*, a Subordinate Instructor; and was sometimes called *Syw* or Sy-wydd, names familiar to the Bards, *Taliesin* and *Aneurin*.

These very terms, as well as Greeks and Romans could spell them, have been recognized by the oldest people and religion of Europe, and in that very country from whence the Celtæ came.

Κοιης ἱερευς Καβειρων, οἱ δε Κοης. *Hesych.*

"*Coies*, or according to some, *Coes*, a priest of the Cabiri."

"Samothraces horum (penatium) antistites, Suos vocabant, qui posteá, a Romanis, Salii appellati sunt." *Servius, ad Æn.* ii.

The name then of *Druid* was local, but the Religion had a very deep root. Indeed under this name, the influence and authority of the order once extended over the *whole of Gaul.* It covered this extent of territory, as one nation. The seat of *general concourse* and *Great Session,* was fixed in what the Druids deemed a central spot*—a choice that would have been absurd, as well as inconvenient, if the institution had been confined to any particular district.

These Druids themselves were *Celtæ,* of the *Patriarchal* or Equestrian order. Their *disciples* were *nobilissimi Gentis*†, Sons of the noblest families in the *Nation.* These alone could, in their turn, become *teachers.* The order did not then consist of *Strangers,* but of the most illustrious descent which the *Celtæ* could boast. They were studious to confine their mysteries in the *Celtic* pale, where their opinions were respected, and exclude from them all but those who had been duly initiated.

* Hi (Druidæ) certo anni tempore, in finibus Carnutum, quæ regio *totius Galliæ media habetur,* CONSIDENT, in loco consecrato. Huc *omnes undique,* qui controversias habent, *conveniunt,* eorumque decretis judiciisque parent. Bell. Gall. VI. 13.

† Mela iii. 2.

In Cæsar's time, the inhabitants of Gaul had been disturbed, in some degree, by the intercourse of strangers. Their sacred groves had been traversed and violated by feet, which they considered as profane. Druidism, therefore, was not so pure in that country as in Britain, the source of the reformed institution, and many sons of the nobles in Gaul were sent hither to finish their Education. De. Bell. Gall. L. VI.

When the Romans acquired a footing in Britain, they found the country possessed by two nations; the Belgæ, originally *Celtæ,* but somewhat intermixt with strangers, and an indigenous race, who declared they were born in the Island. The title of *Native* is a distinction claimed by the first race of a country, and justly—a *family* had originally settled; but the *nation* was *born* in the land. Amongst these *pure* descendants of the Celtæ, the Druidism of Britain was in the highest repute. The principal seat of the order was found in *Mona,* an interior recess of that ancient race, which was *born in the Island.*

Into that sequestered scene, the Druids, who detested warfare, had gradually retired, after the irruption of the Belgæ, and the further incroachment of the Romans. They had retired from their ancient, magnificent seat at Abury, and from their *Circular, Uncovered* Temple on Salisbury Plain, in which the *Hyperborean* sages had once chaunted their hymns to Apollo, or *Helenyz.*

An order thus cautiously withdrawing itself, into the bosom of its primitive nation, of whom it consisted, and for whom it was calculated, could not have owed its fundamental principles to any foreigners, or have been willing to adopt their tenets. The Celtæ must have received this institution from their very earliest parents.

A mysticism similar to that of the Druids, appears to have prevailed, amongst the Western Cimmerii or Celtæ, from the remotest antiquity.

Some of their most prominent features were—the intercourse they held with souls, after death—the judgment which they passed on the actions of men, and the inference they drew, from their lives, respecting the changes they would undergo, and the mode of their ultimate renovation.

In the *court of Pluto,* which always held its judicial seat, in the land of the Celtæ or Cimmerii, causes of this kind were determined by incorruptible Judges, and there could be no higher compliment paid to the most sacred characters, than to enrol them into this high trust of Judicature. We read of three personages thus promoted, each of whom appears, from his birth, from his place of nativity, and from the history of his life, to have been eminent as a Κοης.

When Homer sends Ulysses to consult the dead, he does not make him touch upon the celebrated shores of Egypt or Phœnicia, though he had sailed by them. He directs him to the coast of the *Western Ocean*—to Portugal or Spain—to the land of the *Cimmerii* or *Celtæ,* and the Dominions of *Pluto* or *Dis,* whom the Celtæ acknowledged as their father. In this devious course, the poet must have been guided by ancient and prevailing opinion.

The descent of Æneas into the Regions below, in which he learns the mysteries of the *Metempsychosis,* the fortunes—the changes—the renovations of his descendants—Doctrines of pure Druidism—is from a part of Italy, in which, not only the researches of Strabo, but, perhaps, Virgil himself placed one branch of the Cimmerii.

This great Bard was born in Cis-Alpine Gaul, and seems, in his youth, to have courted the Gaulish Muse, till he found that she would not advance his fortune—a very unpoetical ground of desertion—

——————————— Galatea reliquit:
Namque—fatebor enim—dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculi.

"Galatea was the mother of the Celtæ." *Appian.* Bell. Illyr.

The same poet mentions the *Gallicum Tau,* in a passage of his *Catalecta,* which Ausonius, the Gaulish Bard, proposes as an ænigma to his learned friends. This *Tau* was the symbol of the *Druidical Jupiter.* It consisted of a huge, giant oak, deprived of all its branches, except only two large ones, which, though cut off and separated, were suspended from the top of its trunk, like extended arms*.

Whether, from these passages, we do, or do not infer that Virgil had studied in the mysticism of *Druid lore,* he, at least, intimates clearly, in the Sixth Æneid, that he was touching upon Druidical mysteries.

It was necessary the hero should obtain a branch of *misseltoe,* as the means of his introduction to the *court of Pluto.* The poet minutely describes this plant, but instead of risking a full explanation, by fixing its name, he says it *resembled* the *misseltoe.*

Discolor unde auri per ramos aura refulsit,
Quale solet sylvis, brumali frigore, *viscum*

* See *Borlase* p. 108, for the authorities.

Fronde virere novâ, quod non sua seminat arbor,
Et croceo fœtu teretes circumdare truncos;
Talis erat species auri frondentis, *opaca*
Ilice. Æn. VI. 204.

This was not only misseltoe, but the *misseltoe of the oak,* which few, besides Æneas and the Druids, have had the good fortune to find. The Prince was directed in his search for it, by those sacred birds which fed upon its fruit, and in whom the seed was again prepared, for future vegetation.

All the accounts of Orpheus agree with Druidism: and we could expect no less; for the Celtæ or Cimmerii were the first inhabitants of the country in which Orpheus flourished, and some of them continued their abode, in the same region, till this renowned character was no more.

Eusebius mentions an irruption of the Cimmerii into *Asia,* about 100 years after the war of Troy, and Eustathius, alluding to this irruption, in his comment upon Dionysius, quotes the authority of Arrian for proof, "That not only the *Mysi* and *Phryges,* but also the *Thracians* went out of Europe into Asia, with Patarus their leader, when the CIMMERII OVER-RAN ASIA." Under this Generic name, then, the tribes of *Thrace* had hitherto been included.

Herodotus, L. IV. 13. cites the testimony of Aristeas the *Proconnesian,* that the Cimmerii had once dwelt επι τη νοτιη θαλασσῃ, "On the South sea," or "On the South side of the sea" till they left that country, when disturbed by the *Scythians,* who were pushed forwards by other Northern invaders.—This *Aristeas* lived before *Homer.*

Under the name of Orpheus, who flourished in so many

ages, and taught so many things, may be understood, a sacred order of men, similar to the Magi, the Druids, and others.—This celebrated character is represented as having lost *his wife*. The wife of an order of Sages would, in the language of mythology, imply their Science, their doctrine or their discipline. The very name *Eurydice*, which appears to be a compound of Ευρυς Latus, and δικη, mos jure receptus, will perhaps justify a conjecture, that in the image of Orpheus' wife, is typified his *comprehensive discipline*.

The bereft husband goes not in search of his wife, into Phœnicia, Egypt, Chaldea or India. He descends into the Dominions of Pluto, into the Country of the Cimmerii or Celtæ; though Virgil, to diversify his picture, sends him to the Cimmerii who dwelt upon the North of the Euxine.—Amongst them, Orpheus discovered his Eurydice, and might have restored her to Thrace, if he had not failed in a material part of his probation.

It is acknowledged that such tales are not History; but they are founded upon traditions of the mythological and heroic ages—traditions which existed long before *Greece* could boast of a single historian, and which uniformly intimate, that a mystical doctrine, similar to that which Druids of the historical ages are known to have taught, had prevailed amongst the Celtæ, or Cimmerii of Europe, from the remotest periods.

These are some of the reasons which induce me to be of opinion, that our Druids, either under that name, or the more ancient and general appellations of *Bards* and *Gwyddion*, had been the wise men of the West, ever since that continent was first peopled; and that our Celtic parents brought the fundamentals of their religion, when they imported their own persons and families, into Gaul: though, at later periods, they modified some particulars, and adopted some innovations.

The monuments, now remaining, of the Celtæ, are such as can be ascribed only to an original and primitive race.—— Their Cromlechs, their Logans, the rough pillars, that are still found, as well in Britain, as upon those parts of the Continent which the Celtæ once occupied, are the erections of an early age, or at least, of a people who had retained the simplicity of patriarchal times.

The inhabitants of Syria, taken in its most ample extent, erected unhewn pillars in their sacred groves:—they had, therefore, once, a custom that was common to them, with many other primitive nations.

But had the works at *Abury* or *Stonehenge* displayed their rude magnificence, in Syria, in Egypt, Chaldea or India—not in Britain; critical discernment would have pronounced them, of antiquity superior to that of sculptured and lettered columns, the pyramids and their highly polished marbles, or any other surviving miracles of those renowned and opulent countries.

To those antiquaries, who ascribe our British monuments to any Eastern race whatsoever, I would therefore take the liberty of recommending a more accurate regard for historical truth.

Works like these must have been formed, in the taste of the age, and the country, of their constructors. None would have taken such incredible pains to exhibit, in a *land of strangers*, a mode and style of architecture which had become obsolete in their own; and which their ancestors had abandoned for a course of ages.

These monuments, thus rude in their workmanship, display that species of *Great* and *Simple* united, which is the cha-

racter of such designs, at an early age. They must therefore have been the work of the natives, not of others. For, however the arts may have sunk in the later Celtæ, their patriarch, as well as the father of the Egyptian, Chaldean or Indian, was the son of a civilized family: and in the line of his descendants, the *science* of the *Noachidæ* was, unquestionably, in great measure, preserved.

If the Celtæ then wanted artificers to execute with elegance, they could not want masters of design, or of power to devise plans of edifices like these, with judgment and skill.

The nature of *Druidical* traditions demonstrate, that the Druids were Celtæ, and that their progenitors had been present with this nation from its very source. Thus, for instance, we are told by Cæsar—" *Galli se omnes ab Dite patre prognatos prædicant, idque à Druidibus proditum dicunt.*" The Gauls affirm that *Pluto* or *Dis* was their common progenitor, and refer this account of themselves to the tradition of the Druids.

Had the original Druids been any other than Celtæ or Gauls, they would rather have preserved the history or tradition of *their own* origin. They could have given no account of the *father* of a nation whom they found, already formed. But this was a *Celtic* and *national* tradition, and such as could not have been preserved by strangers.

Yet so much were the Druids interested in this account, that we find them providing for its perpetuity by incorporating it with a national custom, and thus impressing upon the mass of the people, the memory of their descent—" *Ob eam causam, spatia omnis temporis, non numero dierum sed* NOCTIUM, *finiunt: dies natales, et mensium et annorum initia, sic observant, ut* NOCTEM *dies subsequatur.*"

The custom of measuring periods, by the number of nights, in preference to that of days, may not have been peculiar to the Celtæ: but the inference they drew from it is clear—*That in the West their common ancestor found his portion assigned.*

In order to shew the nature and the authenticity of this account, respecting the origin of the Gauls, it will not be improper to observe, that, under the character of Saturn, the heathens preserved the history of Noah. Saturn divided the world amongst his three sons. The eldest of these was Dis or Pluto, and for his share he had Europe—the *Western* or *lower region.* Thus he became the parent of the first Europeans, and consequently of the *Gauls.*

This exactly falls into the Mosaic history.

The whole Earth was divided between three sons of Noah. Japheth, who was the *eldest* of them, inherited Europe, or the Isles of the Gentiles. He was therefore progenitor of the *Gauls.*

Here we have a real history which the Druids, as Celtæ, preserved, ever since the period of the primary allotment: and the device by which it was imprest, prevails amongst the Welsh to this day. They call a week, *wyth-nos, Eight nights:* a fortnight, *pythewnos, Fifteen nights*—that is, they *circumscribe* their periods by the night on which they commence and expire, according to the usage of the ancient Gauls.

" But what—it may be asked—is the peculiar connection between the *night* and the portion of Dis?"

I answer, that, as the whole of Europe lay directly west of

Asia, it was overshadowed by the darkness of the night, when the morning arose upon the Eastern habitations of the Noachidæ: and the evening sun would appear to descend, in its progress towards the *western continent*, as to a *lower* sphere. Hence the portion of Japheth, or of Dis, obtained the description of a *lower* Region—*the land of Shades and of Night.*

Such was the land of the Cimerii, the children of Dis.

It has frequently been remarked, that, in the general mysticism of the Druids, and in many of their customs, there is close analogy to those of the Magi, the Brachmans, the Egyptian Priests, &c. I do not deny the *fact*, but I conceive that these traits of analogy were impressed upon mankind, before the families of the Earth were divided. And I cannot but regret, that when pains have been taken, and Fancy called in, to shew what the *Aborigines* of *Europe may* have borrowed from the *East*, it has hardly been the object of a moment's attention, amongst the learned, in this peculiar class, to ascertain what those Europeans *had of their own.*— Many of the fundamental customs, and inveterate opinions of the Celtæ, appear to have been once *universal.* I would not therefore, unless compelled by the unequivocal decree of historical proof, refer them to any *particular* source. And, as to their general mysticism, I have quoted already a well accredited fragment of Sanchoniathon, which contains the elements of all the mystical theology in the ancient world.— It is there told us, that the *History, Theology* and *Philosophy* of the first ages had been converted into mystic allegories, and this, at so early a period, that *Isiris*, or *Mizraim*, the Brother of *Canaan*, was amongst those who received them in that form. The *Patriarchs* of the other Nations, whether in the *East* or in the *West*, had an equal opportunity of doing the same.

But, if it must be insisted upon, that a chain of communication united the Magi, Brachmans and our Druids, it must, I think, be a chain drawn through *Asia Minor*, and Thrace or Macedon, the countries through which the Celtæ came, and in which tradition acknowledges the remains of their family and religion.

The Druids are not represented as *Inventors*. They were the jealous preservers of early and primitve discipline, traditions, doctrines, customs and opinions. Their method of instruction was by *symbols* and by enigmas, or dark allegories*, by ancient songs, and maxims orally delivered, and in private; but which they deemed it unlawful to reduce into writing, or communicate out of their own pale†.

Of the lessons thus habitually, and by system, concealed, few specimens are to be found in ancient authors. Mela, L. iii. c. 2. has preserved one of them.

Unum ex üs quæ præcipiunt in vulgus offluxit; Videlicet—

" Ut forent ad bella meliores;
æternas esse animas,
vitamque alteram ad manes."

One of their precepts has become public, namely, that which bids them remember—

" to act bravely in war;
that souls are immortal,
and there is another life after death."

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* Diog. Laert. L. C. Seg. 6.

† Cæs. De Bel. Gal. L. VI. Mela L. iii. 2.

Diog. Laertius presents us with another.

Σεβειν Θεους,
και μηδεν κακον δραν,
και ανδρειαν ασκειν.

To worship the Gods,
to do no evil,
and to exercise fortitude.

Both of these precepts are *Triads;* and we may hence conjecture, that such was the general *form* of their moral and historical instructions. Ausonius, who respected, and seems occasionally to imitate the Bards of his country, has a whole poem of *Triads.*

The philosophy, the comprehension and good sense of the sentences before us, are such as to inspire a wish, that we could obtain something more, from the hand of those masters.

Amongst the descendants of those who were professors of *Druidism,* it would not be unreasonable to expect this gratification. A national institute, which had been so deeply rooted, was not likely to be obliterated from the memory and regard of the people.

The interdict of *Gallic Councils* would, of itself, prove the lingering obstinacy of Druidism, amongst the people of Gaul, to the end of the sixth century—" *Veneratores lapidum, accensores facularum,* et excolentes sacra *fontium* et *arborum,* admonemus"*—Concil. Turon. A. D. 567.

* See Borlase p. 110, 121-2.

In Britain, it continued longer still, as appears from the Law of Canute—Prohibemus etiam seriò—quod quis adoret *Ignem* vel *Fluvium*, *Torrens* vel *Saxa* vel alicujus generis *arborum Ligna.—Wilkins, Leg. Ang. Sax.* p. 134.

These were not *Roman* or *Gothic*, but *Celtic* superstitions, of *Druidism.*

He who is at all conversant with the remains of ancient *Welsh* literature, cannot be at a loss for the reason of these prohibitory Laws. Our oldest authors avow the most pious veneration for the Druids—give themselves credit, as initiated into their mysteries, and profess to deliver their genuine maxims and traditions.

As *Druidism* had so many real, though concealed partizans, long after its public authority was abolished, may we not suppose, that some attempts would be made, when the use of the pen was no longer interdicted, to cherish and preserve its most valuable relics?

This order, for instance, taught the people something of their own history. The conversion of the native to the Religion of Christ, could not have rendered that history uninteresting. The people would naturally wish to perpetuate some account of their ancient independence. Accordingly we find, amongst the oldest Welsh manuscripts, many historical notices upon the model of the Druidical Triads, and purporting to be the remains of Druidical ages.

Their contents furnish, in my opinion, strong evidence in support of their authenticity. I cannot account for them at all upon other grounds. Many collections of these Triads are preserved, at this day, in old copies upon vellum.

Four of these copies, beside transcripts upon paper, were collated for the *Welsh Archæology. London.* 1801.

The old copies, now preserved, are not immediately taken from one, original collection. They vary in the selection, the number and the order of their Triads. But when the same Triad occurs, in different copies, it is given to the same effect and, generally, in the same words. We must not then look to *known* authors, for the origin of these records. Like the old histories of *Greece*, collected by Apollodorus, they must be carried further back, to remote periods and primitive traditions.

I shall now lay before my Reader, a short selection, *translated* from a series, in the second volume of the *Welsh Archæology.* p. 57.

That series bears the following title.

" These are Triads of the Island of Britain—that is to say, Triads of memorial and record, and the information of remarkable men or things, which have been in the Island of Britain; and of the events which befel the Race of the Cymry, from the age of ages."

To the copy, from which a transcript was made for the London edition, the following note is annext.

(Translation.) " These Triads were taken from the book of Caradoc of Nantgarvan, and from the book of Jevan Brechva, by me, Thomas Jones of Tregaron—and these are all I could get of *the three hundred*—1601."*

* Caradoc of Nantgarvan, or Llangarvan, abovementioned, as the copyist of one of Jones's originals, lived about the middle of the twelfth century.—

I. The three pillars of the Race of the Island of Britain.

The first, *Hu Gadarn,* who first brought the Race of the Cymry into the Island of Britain; and they came from the land of *Hâv* called *Defrobani* [where Constantinople stands†] and they passed over Môr Tâwch‡ (the German ocean) to the Island of Britain, and to Llydaw§, where they remained.

The second, *Prydain,* the son of *Aedd-Mawr,* who first established regal government in the Island of Britain [Before this, there was no Equity but what was done by gentleness, nor any Law but that of force.]

The third, *Dyvnwal-Moelmud,* who first discriminated the laws and ordinances, customs and privileges of the land and of the nation. [And for these reasons they were called the three pillars of the nation of the Cymry.] (4)

II. The three benevolent tribes of the Island of Britain.

The first were the stock of the *Cymry,* who came, with Hu Gadarn, into the Island of Britain: for *He* would not have lands by fighting and contention, but of Equity, and in peace.

Jevan Brechva wrote a Compendium of the *Welsh* Annals down to 1150.

N. B. The figures annexed, refer to their order in the London edition.

† The passages inclosed between hooks appear to be comments upon the original Triads, added by some ancient copyists.

‡ The Coritani lay upon *Môr Tawch,* it was therefore upon the *East* of Britain—

§ Letavia or Lexovia, the *Water-side.* This name is confined, at this day, to the description of *Britany;* but it covered, anciently, the entire coast of Gaul.

The second were the race of the Lolegrwys*, who came from the land of Gwas-gwyn, and were sprung from the primitive stock of the Cymry.

The third were the Britons. They came from the land of Llydaw, and were also sprung from the primordial line of the Cymry.

[And they are called the three peaceful tribes, because they came by mutual consent and permission, in peace and tranquillity.—The three tribes descended from the primitive race of the Cymry, and the three were of one language and one speech. (5)

III. Three tribes came, under protection, into the Island of Britain, and by the consent and permission of the nation of the Cymry, without weapon, without assault.

The first was the tribe of the Caledonians, in the North.

The second was the Gwyddelian Race, which are now in Alban (Scotland.)

The third were the men of Galedin, who came in the naked ships (Canoes?) into the Isle of Wight, when their country was drowned†, and had lands assigned them by the Race of the Cymry.

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* The dwellers about the Loire or Liger.—Gwas-Gwyn or Gwas-Gwynt the country of the *Veneti*, about the mouth of the Loire, and not *Vasconia*.—It was the country to which the Britons sent their fleet, in order to assist the Celtæ of Gaul, their relations, against the arms of Cæsar. *Triad* 14.

† Strabo L. VII. speaks of the removal, and of the dispersion of the Cimbri, in consequence of an inundation. This tradition was preserved by the Cimbri of the Cerhsonese; but the event must have happened when their ancestors dwelt in a low country.

[And they had neither privilege nor claim in the Island of Britain, but the land and protection that were granted, under specified limits. And it was decreed, That they should not enjoy the immunities of the native Cymry, before the ninth generation.] (6)

IV. Three usurping tribes came into the Island of Britain, and never departed out of it.

The first were the *Coranied*, who came from the land of the Pwyl ‡.

The second were the Gwyddelian Fichti, who came into Alban, over the sea of *Llychlyn* (Denmark.)

The third were the Saxons.

[The Coranied are *about* the river Humber, and on the shore of Mor Tawch, and the Gwyddelian Fichti are in Alban, on the shore of the sea of Llychlyn.—The Coranied united with the Saxons; and being partly incorporated with them, deprived the Lloegrwys of their government, by wrong and oppression: and afterwards, they deprived the Race of the Cymry of their crown and sovereignty. All the Lloegrwys became Saxons§, except those who are found in Cornwall, and in the Commot of *Carnoban*, in *Deira* and *Bernicia*.

The primitive Race of the Cymry have kept their land and their language; but they have lost their sovereignty of the Island of Britain, through the treachery of the protected tribes, and the violence of the three usurping tribes.] (7)

‡ In p. 78. it is added --*Ac ór Asia pan hanoddynt. And they originally came from Asia.* Jones declared 200 years ago, that he copied the various readings from which this passage is taken, just as he found them, in a copy that was more than 600 years old in *his* time. See W. Arch. v. 2. p. 80.

§ *i. e.* Adopted the Saxon language and manners.

V. The three awful events of the Island of Britain.

First, the bursting of the lake of waters, and the overwhelming of the face of all lands; so that all mankind were drowned, excepting Dwyvan and Dwyvach, who escaped in a naked vessel (without sails) and of them the Island of Britain was re-peopled.

The second was the consternation of the tempestuous fire, when the Earth split asunder, to Annwn (the lower region) and the greatest part of all living was consumed*.

The third was the scorching summer, when the woods and plants were set on fire, by the intense heat of the Sun, and multitudes of men, and beasts and *kinds* of birds, and reptiles, and trees, and plants were irrecoverably lost. (13)

VI. The three chief master works of the Island of Britain.

The ship of *Nevydd Nav Neivion,* which carried in it a male and a female of all living, when the lake of waters burst forth;

The drawing of the *avanc* to land out of the lake, by the branching oxen of *Hu Gadarn,* so that the lake burst no more;

And the stones of Gwyddon Ganhebon, on which were read the arts and sciences of the world. (97)

VII. The three great Regulators of the Island of Britain.

* This conflict of the Elements probably happened, when the Japetidæ occupied the inflammable soil of *Asia Propria.* It is perhaps the event so awfully described by Hesiod, *Theog* 678, &c. and which contributed not only to the defeat, but removal of the *Titans.*

Hu Gadarn, bringing the Race of the Cymry out of the land of Hâv, which is called Defrobani, into the Island of Britain;

Prydain, the son of Aedd-Mawr, establishing government and law over the Island of Britain;

And Rhitta Gawr, who made himself a robe, of the beards of kings, whom he caused to be shaved (reduced to vassalage) for their oppressions, and contempt of justice. (54)

VIII. The three happy controulers of the Island of Britain.

Prydain, the son of Aedd-Mawr, suppressing the Dragon tyranny [This was a tyranny of pillage and contempt of Equity, that sprung up in the Island]

Carador, the son of Brân, the son of Llyr, checking the oppression of the Cæsars;

And Rhitta Gawr, controuling the tyranny and pillage of the tumultuary kings. (55)

IX. The three benefactors of the Race of the Cymry.

The first, Hu Gadarn, who first shewed the Race of the Cymry the method of cultivating the ground, when they were in the land of Hâv [namely, where Constantinople now stands] before they came into the Island of Britain;

Coll, the son of Coll-Frewi, who first brought wheat and barley into the Island of Britain, where, before, there had only been Oats and Rye;

And Elldud the Knight [a holy man of Côr Dewdws] who improved the manner of cultivating the ground, taught the Cymry a better method than what had been known before,

and shewed them the art of plowing which now prevails. [For before the time of Elldud, land was cultivated only with a mattock and a spade, after the manner of the Gwyddelians.] —(56)

X. The three primary Sages of the Race of the Cymry.

Hu Gadarn, who first collected the race of the Cymry and disposed them into tribes;

Dyvnwal-Moelmud, who first regulated the Laws, privileges and institutions of the country and nation;

And Tydain tâd Awen, who first introduced order and method into the memorials and preservation of the Oral art (poetry) and its properties.

And from that order, the privileges and methodical usages of the Bards and Bardism (Druidism) of the Island of Britain, were first devised. (57)

XI. The three primary Bards of the Island of Britain.

Plennydd, Alawn and Gwron.

These were they who devised the privileges and usages, which belong to Bards and Bardism.

[Yet there had been Bards and Bardism before: but they were not completely methodized, and they enjoyed neither privileges nor established customs, but what they obtained through gentleness and civility, and the protection of the country and the nation, before the time of these three.

Some say they were in the time of Prydain, the son of Aedd Mawr, others, that they were in the time of his son,

Dyvnwal-Moelmud, whom some of the old books call Dyvnvarth, the son of Prydain.] (58)

XII. The three Elementary masters of Poetry and Memorial, of the Race of the Cymry.

Gwyddon Ganhebon, the first man in the world who composed poetry;

Hu Gadarn, who first adapted poetry to the preservation of record and memorials;

And Tydain Tâd Awen, who first developed the art and structure of poetry, and the due disposition of thought.

And, from the labours of these three personages, sprung Bards and Bardism, and the regulation of their privileges, and established discipline, by the three primary Bards, Plennydd, Alawn and Gwron.

XIII. The three primary Baptized (or Christian) Bards.

Merddin Emrys,

Taliesin, the chief of the Bards,

And Merddin, the son of Madawc Morvryn.

XIV. The three mighty Labours of the Island of Britain.

Erecting the stone of Ketti,

Constructing the work of Emrys,

And heaping the pile of *Cyvrangon.*

XV. The three happy astronomers *(Seronyddion, Saronides)* of the *Island* of *Britain.*

Idris Gawr,

Gwyddion, the son of *Don,*

And *Gwyn,* the son of *Nudd.*

[So great was their knowledge of the stars, and of their nature and situation, that they could foretel whatever might be desired to be known, to the day of doom.] (89)

XVI. The three masters of mysterious and secret science, of the *Island* of *Britain.*

Mâth, the son of *Mathonwy,* and he disclosed his secret to *Gwyddion,* the son of *Don.*

Mengw, the son of *Teirgwaedd,* who taught his secret to *Uthyr Bendragon.*

And *Rhuddlwm Gawr,* and he learned his mystery of *Eiddic ,Gôr* and *Coll,* the son of *Coll Frewi.* (90)

XVII. The three great modellers of the *Island* of *Britain.*

Corvinwr, the bard of *Ceri Hîr,* of *Llyngwyn,* who first made a ship, with a sail and a helm, for the race of the *Cymry.*

Mordial Gwr Gweilgi, the architect of *Ceraint,* the son of *Greidial,* who first taught the race of the *Cymry,* the work

of stone and lime, [at the time when *Alexander the Great* was subduing the world.]

And *Coll*, the son of *Cyllin*, [the son of *Carȩdawc*, the son of *Brân*,] who first made a mill with a wheel, for the race of the *Cymry*. And these three were *bards*. (91)

In these documents, as they now stand, some degree of confusion may be detected. It is the inevitable effect of transcript and *comment*, in ages, from which the key of the knowledge contained in them was, by the mysteries of time, withheld; but, upon the whole, they appear to be genuine memorials of remote antiquity.

From the personifications, which occur in several of them, it may be inferred, that something more is implied, than a series of historical events, and that frequently they consist of such allegories, or *œnigmata*, as *Druids* are known to have employed, in teaching their disciples.

Thus the three primary *bards*, or *Druids*, *Plenrydd*, *Alawn* and *Gwron*, No. XI. are, in their literal import, *light*, *harmony*, and *energy*.

In their national prepossession, they resemble the genuine traditions of many other primitive people. The patriarchs are made, almost exclusively, the fathers of the *Cymry*, and the general events of early ages, are consigned *particularly*, to the *Island* of *Britain*. This may be exemplified in the account of the deluge, No. V.

"The waters burst forth—all lands were covered—all

mankind were drowned, except only two persons, who escaped in a boat. Of *them* was repeopled the *Island* of *Britain.*" Even the vessel, which carried a male and a female of all that lived, was, it seems, one of the master-works of the *Island* of *Britain.*

This, which is contradictory to the more temperate accounts of the real progress made by the *Cymry,* illustrates the *nostra-tism* of all national traditions.

The personage who survived the deluge, is called *Dwyvan,* or *Dwyvawn,* and his wife *Dwyvach*—the *godlike man and woman.* His name, (No. VI.) is *Nevydd Nâv Neivion* —the *celestial one, the Lord of the waters.* Our old *bards* call him, *Dylan ail Mor; Dylan,* or *Dyglan,*—*son of the sea,* from *Dy-glaniaw, to land,* or *come to shore*—whence perhaps, *Deu-calion.*—*Hu Gadarn, the mighty inspector,* is a very high personage, and supreme agent in these *Triads.* He was the *God* of the *Druids.* As such, he has always been acknowledged by the *Welsh.* A Christian bard thus marks the religion of his votaries, put in opposition to that of Christ.—

> " Two active impulses truly there are
> In the world, and their course is manifest:
> An impulse from Christ; joyful is the theme—
> Of a right tendency, an energetic principle.
> Another impulse there is (indiscreetly sung)
> Of falsehood, and base omens:
> This, has been obtained by the men of Hu,
> The usurping bards of *Wales.*"

He was not, however, without his partizans long after

the introduction of Christianity. He is thus elevated, in the *Orphic* style, by *Jolo Goch*, the bard of *Owen Glandwr*.

" *Hu Gadarn*, the sovereign, the ready protector,
A king, distributing the wine, and the renown,
The emperor of the land and the seas,
And the life of all in the world, was he.
After the deluge, he held
The strong beam'd plough, active and excellent:
This did our Lord of stimulating genius,
That he might shew to the proud man, and to the humbly wise,
The most approv'd art, with the faithful father."

See *O. Dict.* V. *Hu.*

He is thus described by *Rhys Brydydd*, in the fifteenth century.

" The smallest, if compared with small,
Is the *Mighty Hu*, in the world's judgment,
And he is the greatest, and Lord over us,
And our God of mystery:
Light is his course, and swift:
A particle of lucid sunshine is his car:
He is great on land and seas,
The *greatest* whom I shall behold—
Greater than the worlds—Let us beware
Of mean indignity, to him who deals in bounty."

See *O. Dict.* V. *Mymryn.*

Though *Hu Gadarn* primarily denoted the *Supreme Being*, I think his actions have a *secondary* reference to the history of *Noah*. The following particulars are told of him in the above cited selection.

1. His *branching*, or *elevated* oxen, (perhaps his offer-

ing) at the deluge, drew the destroyer out of the water, so that the lake burst forth no more. (No. VI.)

2. He instructed the primitive race in the cultivation of the earth. (No. IX.)

3. He first collected and disposed them into various tribes. (No. X.)

4. He first gave laws, traditions, &c. or adapted verse to memorials. (No. XII.)

5. He first brought the *Cymry* into *Britain* and *Gaul, because* he would not have them possess lands, by war and contention; but *of right,* and *in peace.* (No. II.)

The account before us, of the settlements in *Britain,* gives precedency to the *Cymry,* who came from *Gwlad yr Hâv,* called *Defrobani.* These, at present, are very obscure names; but some commentator, at least, as old as the middle of the twelfth century, explains them, and repeatedly, as meaning, " *Where Constantinople now stands.*" This comment would not have been made, without some authority, and it belongs to an age which possessed many documents, relating to the history of the *Britons,* which are no longer extant.

Hâv, in our old orthography, (as in *Lib. Land.)* would be *Hâm;* it may import *Hæmus,* or *Haemonia. Defrobani* may either be *Dy-vro-banau,* the *land of eminences,* or *high points, Thrace* in general; or else *Dyvro-Banwy,* the *land* or *vale* of the *Peneus, Thessaly, Haemonia.* I have shewn

elsewhere, that our ancestors, the *Celtæ*, in their line of march, traversed those regions.

But though the *Cymry* remained some time in that country, where they began the tillage of the earth, (No. IX.) it was not their ultimate, their destined, and proper home. It was *not* a land they could possess, "*of right*, and *in peace*."

That part of the family which first came to *Gaul* and *Britain*, in search of lasting possessions, probably withdrew towards the *Danube*,—ascended even to the source of that river,—and stretched over to the *Rhine*; which river some of them perhaps may have crossed, whilst others followed the main stream, to its mouth, upon the *German Ocean*, or *Môr Tawch*. We are told (No. I.) that they came over that sea, to the *Island* of *Britain*, and *Llydaw*, or the coast of *Gaul*, where they remained.

It appears then, by these documents, that *Gaul* and *Britain* were peopled, originally, by the same race, and about the same time.

The extent of *Britain* being imperfectly known, when its coast was discovered, perhaps only a few of the *Cymry* volunteered themselves to settle there, and these, appear to have entered the country in detached, as well as little families, not under any one patriarch, of acknowledged authority; for *Hu Gadarn* was only their *figurative* conductor, to their *western* settlement, and the *Draig Ormes*, or *tumult of their leaders*, threw them into confusion, till the arrival of another colony. These were the *Lloegrwys*, or those who dwelt upon the *Loire*. They came under the conduct of *Prydain*, the son of *Aedd* the *Great*, a prince of the chief branch of the *Celtæ* in the West.

I am very much deceived, if this *Aedd* was not the Αἰδης of *Greek* mythology, the acknowledged patriarch of the *Gauls*, and *he* from whom the ΑΙΔΟΥΟΙ, *Ædui*, the first and principal race in *Gaul*, took their name.*

Prydain, or *Pryd*, who came into this island, could not have been his immediate son, but a lineal representative, or descendant of *Aides*, *Dis*, or *Japheth*.

The institution of *British Druidism*, having been completely established, in the time of a sovereign, who was of the governing family in *Gaul*, (No. XI.) that circumstance may account for its favourable reception there.

The *Brython*, who gave its (existing) name to this island, and to its inhabitants, according to some of these *Triads*, and the *venerable Bede*,—came from *Llydaw*; or, in other words, from *Armorica*. They were probably of *Pryd*'s retinue; for he brought his fleet, and his *Llogerwys*, "*O Dir Gwas Gwynt*," from the land of the *Veneti*, or the mouth of the *Loire*, adjoining to *Armorica*—*Gwas Gwynt* was the country to which *Britain* sent its fleet, for the assistance of the *Gauls*, against the *Romans*. Compare *Triad* XIV. of the original series, with *Cæsar*, B. G. III. 8, 9.

The *Aedui* and *Veneti*, or *Aeddwys* and *Gwynet*, were of

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* Docebat etiam ut OMNI TEMPORE, *totius Galliæ* principatum ÆDUI tenuissent, *Cæs.* B. G. I. 43.

Summa auctoritas antiquitùs erat in ÆDUIS. *Ib.* VI. 12.

Eo statu res erat, ut *longè* principes ÆDUI haberentur. *Ib.*

Celtarum clarissimi HEDUI. *Mel.* III. 2.

Divitiacus, prince of the ÆDUI, had a sovereign principality in *Britain*, as well as in *Gaul*." See *Borlase*, p. 83, and his authorities.

The British ÆDUI, or HEDUI, were in *Somersetshire Ric. Corinav. Stukeley.*

The *Welsh* denominate this district, after the *cradle* of the Celtic nation, *Gwlad yr Hâv.*

the same stock; for *Gwyn,* the son of *Nudd,* or *Nevydd,* king of the *lower regions,* was the same personage with *Aedd Mawr.*

These three colonies of the *Cymry,* arrived in *Britain,* before their divided families had forgotten their primitive tongue, or had lost the original and sound principle of just and peaceable possession. (No. II.)

The account of *Druidism,* which these *triads* present, has evidently, a mixture of allegory, and it involves ideal, or mythological characters. The following particulars, however, may be remarked, as worthy of notice.

The *Celtæ* regarded the materials of this legendary system, as the relics of the first ages of mankind.

Gwyddon Ganhebon, was the first of the human race who composed poetry, (No. XII.) and he described, by engraving upon stones, the arts and sciences of the world. (No. VI.) This character, who forcibly reminds us of the inscribed pillars of *Seth, Thoth,* or *Hermes,* preceded *Hu Gadarn, who was present at the deluge*—He took the *Cymry* under his protection—He taught the arts of peace, and principles of justice;—He adapted poetry to memorials and records.

Tydain, or in more ancient orthography, *Titain Tâd Awen, Titan, the father of inspiration or genius,* introduced order and method, into the poetry and memorials of the *Cymry.*

This personage, who is identified, by *name*, and *character*, with *Titan*, or *Apollo*, of the *Orphic* hymns, and of *Greece*, forms a connecting link, between the mythologies of *eastern* and *western Europe*.

From the labours of those three masters, sprung *British Druidism*, with all its privileges, usages, and rules of discipline. (No. X. XII.)

In *this* island, was *Druidism* first regularly established, and in the time of princes, who are acknowledged as great legislators, and benefactors of their country. (No. I.)

The names which honour them, are connected with mythology.

Prydain, from *Pryd*, which is *Time, Season, Due time—Beauty, Comeliness, and* from *Ain*, a *source* or *principle* —seems to have been primarily designed as an epithet of the *sun—Father of beauty,—and principle of the seasons.*

Prydain is the son of *Aedd Máwr*, the great Αιδης, father of the *Aedui*, and of the *Gauls*.

The name of the other prince, *Dyvnwal Moelmud*, seems to be obliterated in the Celtic—דוו על מלמד may signify, *the judge, presiding over instruction.* His other name, *Dyvn Varth ab. Prydain*, is, the *profound bard or priest*, the *son of Prydain.*

The occasion of the institution, may be collected from the great act of *Prydain*, in suppressing the *dragon tyranny*, or the turbulence and confusion which had risen amongst the heads of families, (No. VIII.) and this

he effected, by investing a sacred order of men, from whose definitive sentence there was no appeal, with an authority and jurisdiction to determine all disputes; or, in other words, by committing to the office of priesthood, the administration of civil power.

The leading principles, upon which these patriarchal sages began their functions, are highly laudable, if judgment is to be formed of them by the characters first put into the judical chair.—" *Plennydd,*"—" *Alawn,*"—*a* " *Gwron,*"—*light,—harmony,*—and *energy,* or *virtue.*—(It has the same relation to *gwr,* a *man,* as *virtue* has to *vir.)*

" *Plennydd,*" is, I think, a name of the " *Sun,*" or " *Apollo.*" The sunbeams which appear to vibrate in a hot day, are called, " *Tês ys Plennydd,*"—the *beams of the radiant one.* " *Eithinen neud gudd Blennydd.*" *Tal.* " A furzebush would truly hide the sun." And again,—" *Blin blaen blen Blennydd.*" " Irksome in front is the radiance of the sun."

But, though *Prydain,* or *Dyvnwal,* invested his *Druids* with all that civil authority which they exercised, under these Presidents, yet their principles of religion did not originate *here.—There had been Bards, or Druids, before,* though not completely incorporated, or vested with judicial authority, and with exclusive privileges. (No. II.)

The names of primary bards intimate, that an ostensible design of *Druidism* was, to *enlighten* the understanding, promote *harmony* in society, and encourage *virtue.*

In the institutional *triads,* published by *Mr. E. Williams,*

the design is thus declared. *Tri diben Barddoniaeth; Gwellhau moes a devod; cynnal heddwch, a moli pob daionus a rhagor.*

"The three ultimate intentions of *bardism:* To reform the morals and customs; to secure peace; to celebrate (or encourage) all that is good and excellent."

Druidism, then, in its primitive and pure state, may be regarded as an edifice, raised upon the basis of the patriarchal religion, for the purpose of superseding the necessity of recourse to arms, in the contentions of independent states; and of restraining the excesses of individuals—without the aid of penal statutes.

It governed men, by taking hold of their minds, and of their imaginations;—by suggesting laws which had their sanction in general opinion—and by teaching its votaries to expect, in a future state, a just recompence of their actions;—an apprehension, which, might serve to regulate their conduct in their present life.

A system thus constructed, probably attained its meridian prevalence at an early age, and amongst the first unmixed colonies of the *Cymry.* It could operate with effect only amongst the people for whose opinions it was calculated, and who held the sanctions of it in the most profound veneration. When strangers, who paid little deference to the sacred code of these *Druids,* began to intrude, necessity would gradually put arms into the hands of the *Cymry,* for self-defence. From that moment, of course, *pure Druidism* began to decline. The inherent principle of *securing peace,* must have been occasionally abandoned, and many emendations proposed, for the purpose of de-

claring, in what cases it would be lawful to unsheath the sword, which the institutional *triads* describe as *a necessary but reluctant exercise of duty, against the lawless and the depredatory.*

Amongst their disciples, these *Druids* could, at all times, ensure peace, by holding up the rod of *excommunication*, their most rigorous instrument of doom; the wretch on whom it fell, was not only menaced with severe punishment hereafter, but was deprived, in the mean time, of all social comfort and benefit.

But, in the eyes of strangers, who confided in their own strength, this weapon was disarmed of all its terrors, and *their* presence must have opened a secure asylum to the turbulent amongst the *Celtæ*. In the hour of invasion, *Druids* could only withdraw from the field, and permit the military chiefs, and the people, to defend the region. Their power, as *Druids*, and the purity of their discipline, must, therefore, have been on the decline, long before the time of *Cæsar*.

In favour of this institution, considered in a political view, little can be said. As our nature is constituted, it seems neither to have been calculated for the liberty of the individual, or the independence of the nation: and I regard its prevalence, as one main cause of the general subjugation of the *Celtæ*. Their country was large and populous. The inhabitants, trained up to the exercise of that principle which they called *fortitude*, could not be deficient in *courage*. And we read of several amongst their families, who emigrating with a view of conquest, made good their establishment, in the midst of contending, fierce, and warlike nations. But these, were not attended by their *Druids*, who

deemed conquest unlawful. Within *their* jurisdiction, arms and warfare in general were in disgrace. As a consequence of this principle, the sword was not ready, nor the soldier expert, in the day of necessity. Much of their best possessions was generally lost, before they looked up to the *painful duty,* or qualified themselves to discharge it with due effect. The *Celtæ* were *paulatim adsuefacti superari. Cæs. De. B. G.* VI. 21.

Just so, we may suppose it would happen, to a nation, composed of a religious tribe, well known, and much respected in *England.* Though *friends of peace,* they would probably evince, on trying occasions, that the sentiment did not arise from a defect of courage. Yet, they would not overcome their scruples, and begin to exert that courage, till an enemy should have gained such advantage, as would frustrate and baffle their utmost efforts.

No. XV. mentions the astronomers, or *Seronyddion* (the *Saronides* of the ancients.) The name is *British,* being a compound of *sêr, stars,* and *Honydd, (Pl. Honyddion,) one who discriminates and points out.*

—Of those great astronomers, the first named is *Idris the giant,* whose memory is perpetuated by one of the highest and most pointed mountains in *North Wales,* called *Cader Idris,* the *chair, or keep, of Idris.* It may, perhaps, have been an observatory, in ancient periods. On the very summit, we are told there is an excavation in the solid rock, resembling a couch, and it is pretended that, whoever should rest a night in that seat, will be found in the morning, either dead, raving-mad, or endued with supernatural genius.

By the side of a lake, near the foot of the mountain, are

three gigantic stones, called *Tri greienyn*, which the fable of the populace describes, as three grains of sand which the giant shook out of his shoe, before he ascended the chair. (See *Wyndham's Tour*, 4to.) I rather think they obtained their name from *Greian*, the *sun*. ἡδυς, in *Greek*, implies, an expert, or skilful person, and ידרש, *Idresh*, in *Hebrew*, from דרש, *Dresh*, to *seek*, *search*, *inquire diligently*. *Hydres* has a similar meaning in *Welsh*.

Idris, or *Edris*, is well known to the *Arabians*. They regard him as the prophet *Enoch*, and say, that he was a *Sabean*, the first that wrote with a pen after *Enos*, the son of *Seth*. See *Orient. Coll. V.* 2. p. 112.

The Eastern Christians tell us, that *Idris* was the same with *Hermes*, or *Mercury*, the famous *Trismegistus* of the *Egyptians*. See *Vallencey's Prospect. V. Dres*.

Grecian mythology gives a similar name to *Atlas*, the inventor of the sphere, and this personage is the character with whom I think our *British Seronydd*, *Idris* the *giant*, has much connection.

The second astronomer is *Gwyddion*, the son of *Don*.—The *Sage*, the son of *Genius*. Without inquiring after the person dignified by this title, I shall just remark, that our old *bards* distinguished the *Galaxy* by his name, calling it, *Caer Gwyddion*. See *O. Dict. V. Caer*.

The last of these luminaries was a person of no small importance; *Gwyn*, the son of *Nudd*, the same as *Aedd*, or Αιδης, father of the *Celtæ*, and king of the lower regions. His dignity is thus acknowledged in a very old mythological tale, called, *Buchedd Collen*.

A govyn a oedd gwr o vown, yna i dywawd Collon, "Ydwyv; pwy ai govyn?"—"Myvi, cenad i Wyn ab Nudd, Brenin Annwn."

And he asking if there was a man within, Collen replied, "I am; who asks it?"—"It is I, the messenger of Gwyn, the son of Nudd, king of the lower regions, or of *Annwn."*

By this term, which denotes the *deep, the low part,* I think the *Celtæ,* primarily understood *a western situation,* towards which there was an apparent fall, in the course of nature, and in this primary sense, the term, I think, may be understood in that remarkable *triad,* (No. V.)

When the opinion first prevailed, that souls of men descended for a time, to a lower state of existence, the *west,* or low region was consecrated peculiarly to *them,*—*Annwn* was applied figuratively to the condition of the dead, or the infernal regions, which comprehended the *Elysium,* and the *Tartarus* of antiquity. Thus we say, "Nid eir i Annwn ond unwaith." *There will be but one journey to Hell. Cwn Annwn,* are *Hell-hounds. Plant Annwn,* the *children* of the *deep,* certain wandering spirits.

As *Annwn,* or the *west,* was the peculiar land of the dead, we find sepulchral monuments most frequent in the *western* extremities of those countries, where *Druidism* was professed, as in *Britany, Cornwall,* and *Mona.** There was perhaps a time, when these *Druids* regarded *Ireland* as the *land of spirits.* The *Mabinogion,* or *institutional tales,* represent *Annwn* as lying somewhere off *Dyved,* or *Pembrokeshire;* and the *Irish* acknowledge *Annan,* or *Annun,* as an old name of their country. See *Shaw, Llwyd, &c.*

According to our *Bardic* documents, the *Cymry* have preferred their claim to an ancient connection with, not only the territories, but the mythology of *Greece*. It will add much to the influence and credit of *British* histories, if it shall appear, that ancient *Greece* acknowledged the same acquaintance with our *Cymry*, and their institutes of religion.

This acknowledgment is clearly intimated in the persons and characters, of the *Hyperboreans*, a people who revered the sacred places, the Gods, and the religious rites of ancient *Greece*. To them, in return, *Greece* confessed her obligation for some objects of her own worship. Her ancestors had, therefore, been connected intimately with such a distant country, and with its inhabitants.

Though once acknowledged, as forming prominent features in *Europe*, it must be confessed, the latter *Greeks* were but imperfectly informed of local facts respecting them. However, some of their best authors, do furnish us with particulars, which may assist us in our search for their abode.

Dr. Percy,* in his inimitable preface to *the Northern Antiquities*, p. 7, points out a remarkable passage of this kind, in STRABO, who there informs us, "That, although the old *Greek* authors, gave *to all* the northern nations, the common name of *Scythians*, or *Celto-Scythians*; yet, that writers STILL MORE ANCIENT, divided all *the nations who lived beyond the Euxine, the Danube, and the Adriatic sea, into the* HYPERBOREANS, *the* SAUROMATÆ *and* ARI-

* Now *Bishop of Dromore*. "His Lordship has drawn the line of distinction, between the *Goth* and the *Celt*, with a hand so judicious, and guided by so comprehensive a knowledge of the subject, that he has left no ground for debate; but I cannot help adding, in support of his doctrine, that similar points of demarkation have, in a general manner, been perceived and acknowledged by the *Welsh*."

MASPIANS; *as they did those beyond the Caspian sea, into* SACÆ *and* MASSAGETÆ. These last, the *Sacæ* and *Massagetæ*, might possibly be the ancestors of the *Saxons* and *Goths*, (as these last are proved by indisputable evidence, to have been the *Getæ* of the ancients) who, in the time of those remote *Greek* writers, possibly had not penetrated so far westward, as they did afterwards: for as it is well known the GERMANII are considered by *Herodotus* as a *Persian* people. Now the most authentic historians, and poets, of the *Gothic*, or *Teutonic* nations, agree, in representing their ancestors to have come as emigrants from the more eastern countries. But as to those three other nations, the *Hyperboreans*, the *Sauromatæ*, and the *Arimaspians*; if credit be due to *Pelloutier*, when he asserts, that, *under the two former, the* CELTS *and Sarmatians* are *plainly designed*; yet, when he contends that *Arimaspians* are a fabulous race, which never existed, who does not see that he is blinded with hypothesis? Why may not the ancient *Finns* and *Laplanders* have been intended by this term, which he himself interprets, from *Herodotus, one-eyed*, and supposes it was descriptive of some nation that excelled in archery, as closing one eye, for better aim? *Tacitus* expressly assures us, that the *Finni* were great archers; and as it is observed in the following book, it is highly probable, that at some early period of time, both *Finns* and *Laplanders* possessed much larger and better tracts of country, than the northern desarts to which they are now confined.

The *Sauromatæ*, and *Arimaspians*, were clearly inhabitants of *eastern Europe*, as they are described by *Strabo*; and the *west* has been assigned, by the oldest *Greek* writers, to the *Hyperboreans*. Before the *Goths* penetrated into the

west, this was the land of the *Celtæ,* whom we must endeavour to identify in those ancient inhabitants of that region.

The name *Hyperborei,* has the import of *Trans-Boreani,* or *men who lived beyond the north,* who resided therefore, beyond *certain districts,* or *nations to the north,* well known to the ancient *Greeks.* Yet were they not within the *arctic circle,* or in the *extremities* of the *north,* as comparatively recent authors have supposed. For the *wheaten straw* was indispensible in their sacred mysteries; and this was no produce of high latitudes. According to *Herodotus,* the women of *Thrace,* and *Pœonia,* never made oblations to *Diana,* a divinity of the *Hyperboreans,* without recourse to this emblem. From thence it may be inferred, that *Hyperboreans,* and the inhabitants of these countries, were originally the same.

The father of history describes the sacred gifts of the *Hyperboreans,* as having been sent from one people to another, in their way to *Greece,* ενδεδυμενα, or ενδεδιμενα εν καλαμη πυρων, *covered or bound by a wheat straw.* L. IV. 33.

Perhaps *ratified* or *confirmed by a wheat straw,* in conformity with an ancient custom, to which an old bard alludes.—

Oni 'mddyddan ychwaneg,
Tor y gwelltyn ain dyn tèg.

" If she converses no more, *break the straw* with my fair one." That is—*break off all connection with her.*

If he that *broke that straw* dissolved a compact, he that *gave, joined,* or *exchanged* it, *made* or confirmed a covenant, which the *Hyperboreans* may have done, when they entrusted

their sacred gifts into the hand of strangers. It is in allusion to some habit of this kind, that we have *stipulor* from *stipula*; and, perhaps, *Fœdus, fœderis,* from the Irish, *Fodar, straw.*

The ancient *Britons,* called Helmstraw, *Cloig,* from *Clo,* a *lock,* a *conclusion,* a *confirmation.* They had also *Belys,* from *Beli,* their *Apollo. Beli* seems to be derived from *Balu,* to *shoot, spring,* or *issue forth.*—Εκαεργος.

Herodotus having understood that it was the custom of the *Hyperboreans,* to deliver their sacred gifts into *Scythian* hands, for the purpose of better forwarding them into *Greece,* enquired from the *Scoloti* of *Little Tartary,* whom the *Greeks* of his age eminently termed *Scythians,* respecting the *Hyperboreans.* But neither could this branch of the *Scythians,* nor any of their neighbours, the *Essedones* excepted, give the least account of them, and *their* trace of them, in his opinion, amounts to nothing. It therefore is clear, that no such people resided in the *North East* of *Europe.*

The *Essedones,* who had this imperfect knowledge of the *Hyperboreans,* were, probably, an eastern branch of the people who used the war chariot, called *Essedum,* or *Essedon;* and this was the national distinction of the *Sigynæ,** or the *Celto Scythians,* who occupied the *South West* of *Germany,* as it was also of their unquestioned Relations, the *British Belgæ:* which carries us to the *North West* from *Greece,* and at once into contact with *Celts,* who were professors of *Druidism.*

And it was to the *North West,* from *Greece,* that we find the region of the *Hyperboreans* lay.

* *Herodot.* L. V. 9.

In the time of *Aristeas*, (who wrote before *Homer*) the *Hyperboreans* dwelt upon the sea, beyond the *Arimaspi*, and their neighbours, the *Essedones*. *Herod*, iv. 13. *Hercules* went from *Greece*, to the *Hyperboreans*, through *Illyrium*, and by the river *Eridanus*, or *Po*. *Apollod*, L. ii. C 4.

Posidonius and *Protarchus*, placed them near the *Alps*. (*Gale* in *Ant. Liberal*, p. 144,) but they were not generally recognised on the south of these mountains, or very near them.

After passing from one people to another, their gifts arrived far in the *West*, upon the *Adriatic*, from whence they were carried in the first period, or stage, of their progress, to *Dodona*, but ultimately to *Delos*. *Herod*. iv. 33.

They came, then, from the land of the *Celtæ*, whom *Heraclides* of *Pontus* calls *Hyperboreans*. *Plutarch*, in *Camillo*.

It may be asked, how happens it, if the *Hyperboreans* were *Celtæ*, that the *Greeks* did not generally recognise them all over *Celtica*?

It may be answered, that it seems they had conceived a peculiar character of this people, and which appears to have been correct, as bearing upon their *primary* families, or tribes; but these, were followed by others, of a different character, and which materially changed the manners, previously impressed. The original idea which had been formed of the nation, was not realized by the *Greeks*, till they reached the interior districts, in which the former inhabitants remained unmixed.

The most considerable of these has been described by *Hecateus*, and by other celebrated authors upon ancient tradition, cited by *Diodorus Siculus*.

According to this ancient writer, the country of the *Hyperboreans*, in his day, was a large and fruitful island, in the ocean, lying to the *North*, off the coast of *Gallia Celtica*. This description, which I shall presently adduce at large, can agree with no other spot but *Britain*. *Hecateus* places the *Island* αντικρυ, *opposite to, the coast of Celtica*, without one intervening region: and should we seek it further *North*, a competent fertility of the land, and the essential *wheat straw*, will not be found.

Neither in this *Island*, itself, nor in contiguous parts of *Europe*, can we find a religious order of ancient celebrity, except our *Druids*, whose *Theology* conformed, in general, to that of *Greeks* and *Romans*, (*Cæs.* B. G. vi. 17.)

The religion of the *Germans* was perfectly dissimilar, (*Ibid* 21.) besides, that, in that part of *Europe, their* establishments, were comparatively recent, and posterior to the age of *Hecateus*.

Hence it should seem, the *Hyperboreans*, who brought their gifts to *Apollo*, in the *Vale* of *Tempe*, down to the last ages of *Paganism*, (*Æl. Var. Hist.* L. iii. C. 1.) were our *Druids* of *Britain*.

But let us examine if their characters are incorporated. The chief outline of the *Hyperborean* ethics, was *piety, inoffensive as well as peaceable conduct*, and *fortitude*. The favorite maxim of *Druids*, who abstained from contest, and allayed every popular ferment, was, according to *Diog.*

Laert (already cited for another purpose,) *To worship the Gods—to do no evil—and to exercise fortitude;* or, as the original *British* runs—" Tri chynnorion doethineb: ufuddhâd i ddeddfau Duw; ymgais a llês dyn; a dioddef yn lew pob digwydd bywyd."

" Three first principles of wisdom: Obedience to the laws of God; concern for the good of mankind; and bravely sustaining all the accidents of life."

The sacred rites of the *Delians,* originated in the *Hyperboreans:* Their virgins came to *Delos, accompanied by their Gods. Herod.* iv. 35.

Tertius *(Apollo)* Jove et Latonâ natus, quem ex *Hyperboreis* Delphos ferunt advenisse — Reliqui *(Apollines)* omnes silentur, omnesque res aliorum gestæ ad unum Jovis et Latonæ filium referuntur. *Cic. de Nat. Deor.* L. iii.

The legitimate *Apollo* of *Grecian* worship is, therefore, an accredited *Hyperborean.*

According to *Gaulish* tradition, in the time of *Cæsar, Druidical* discipline originated in *Britain.* The same account is confirmed by the institutional *Triads* of that *British* order.

" Yn ynys Prydain, y cafwyd Barddoniaeth gyntaf—am na chafwys un gwlad arall erioed ddeall cyfiawn ar farddoniaeth—o ba wlâd bynnag y bônt, Beirdd wrth draint a defod Beirdd ynys Prydain au gelwir."

" *Bardism,* or *Druidism,* originated in *Britain*—pure *Bardism* was never well understood in other countries—of

whatever country they may be, they are entitled *Bards*, according to the rights and the institutes of the *Bards* of the *Island* of *Britain*."

Tydain, or *Titain Tâd Awen*, *Titan* the Father of *Genius*, the same as *Apollo*, is claimed as one of the *Cymry*, and as *British*. See above, (No. X. XII.)

The *Hyperboreans* used the *wheat straw* in the rites of *Apollo* and of *Diana*.

The *old Britons* ascribed peculiar virtues and powers to this very symbol. "*Gwrnerth Ergydlym* a laddes yr arth mwyaf ac a welwyd erioed, a *saeth wellten*." "The *keen-darting Gwrnerth*, (perhaps another title of *Apollo*) slew the largest bear that was ever seen, with an *arrow* of *straw*. *W. Arch.* V. 2. p. 68.

The arrow which *Abaris*, the *Hyperborean* priest of *Apollo*, carried round the earth, fasting (*Herod.* L. iv. 36.) was probably of this kind.

As the ancients often played upon *words*, particularly in their *mystical* accounts of *things*, ὄιστος, derived from οἴω *to think or opine*, may have conveyed the *opinions*, as well as the *arrow* of *Abaris*; and by what *Herodotus* expresses, in the terms, οὐδὲν σιτιομένος, it may not have been originally meant, that he *eat nothing*, but that he *made no provision for his journey*, as *Druids* never did, regarding it as one of *their* sacred-privileges, to find—

"Trwyddedogaeth ble'r elont."

"maintenance wherever they went." [*Institutional Triads*

It appears, from several passages in *Taliesin*, that our *Druids* made use of *straw-reeds*, and the *points*, or *spicula* of certain trees, in all their sacred rites. Perhaps he alludes to the *Delian gifts*, in telling us—

Bûm ynghaer *Fefenydd*. (L. *Felenydd*.)
Yt gryssynt *wellt a gwydd*. *W. Arch.* V. I. p. 29.

" I have been in the city of *Belenydd*, whither the *straws* and *sprigs* were hastening,"

Pythagoras, whose philosophy bore a wonderful resemblance to that of *Druids*, is represented expressly to have heard the *Gauls* and *Brachmans*:* the former, as it should seem, in the person of *Abaris*, who delivered his *arrow* to him, in other words, made a covenant with him, and at the same time, instructed him in his doctrine. The philosophy of *Greece*, originated in the *Celtæ*.†

* The name of *Abaris* belongs to the *Cymry*. Αβαρι—Κιμβροι, ως τινες φασι, Κιμμεριοι. *Steph. Byzant. De Urb.*

Abaris may have been one of the *Abroi*; but the term does not so properly appertain to the *Nation*, as to the *religion* of the *Cymry*. *Abarui*, or *Avarwy*, the *Contemplative*, is a familiar name in the *old Welsh*. *Abaris*, considered as the *character*, I regard not as a personal name, but as a *description* of the order.—In short, as I would understand *Magus*, or *Druida*, I think a short summary of *Druidism*, extracted from the institutional *triads*, of the order in *Britain*, will justify this acceptation.

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* *Clem. Alexand. Strom.* L. i. *Ex. Alex. Polyhist.*

† *Diog. Laert. Ex. Aristotele. Borlase*, P. 73.

Druids divided the whole of existence into three *circles*, or *spheres*. 1. *Cylch y Ceugant*, The *circle of space*, which none but God alone can pervade. 2. *Cylch yr Abred*, or, as the continental *Cymry* would say,—*Aberes*, "*The circle of courses*," which comprehended the material creation, and the condition or state of humanity. 3. *Cylch y Gwynfyd*, the *circle of happiness*, which man would ultimately attain.

But most of their philosophy respected the *Abred*, or the changes and revolutions to which nature and man were exposed. That *circle of existence* embraced their famous doctrine of the *Metempsychosis*, which they reconciled with apparently ingenuous efforts, to the immortality, and the ultimate felicity of the soul. The circle of *Abred* was that, in which man, with all the works of nature, began in the *Great Deep*, or in the *lowest* state of existence.—It contained a mixture of good and evil.

But man, endued with a power of choice, between the evil and the good, by the exercise of his religion—of the relative duties—of pure virtue and fortitude, could bring all the passions or propensities of his nature, to a *just balance*. This condition of man was termed, the *point* of *liberty*,—he passed from thence, through the gate of mortality, into the *circle of happiness*: no more the victim of adversity, want, or death.

But if he permitted evil affections to govern and predominate, such as pride, falsehood, or cruelty; that *bias* would sink him down from the *circle of happiness*. Death would return him to the *circle of courses*, allotting him a punishment, in due proportion to his moral turpitude. Here the soul was to do penance in a *beast*, or in a *reptile*,

or in several of them successively. From this degradation it rose, at length, and reassumed the human form. Repeated probations and corrections would, ultimately, subdue all evil propensities. The point of liberty would be attained, and the divine particle would be introduced, by death, to infinite happiness.*

It has been a litigated question amongst the learned, whether *Pythagoras* received the doctrine of the *Metempsychosis* from *Druids*, or communicated this doctrine to *them*. But as *Greeks* acknowledge that he was a disciple of the *Celtic Sages*—as it is avowed, that he received the *arrow* of *Abaris*, which had been carried round the world—evident allusions to the mystery of the *Abred*, which is the corner stone of *Druidism*,—and as *Aristotle* has owned, that philosophy did not emigrate from *Greece* to *Gaul*, but *vice versâ*, I think it safer to conclude, that one individual foreigner borrowed from this national institute, than to conceive, that he should have communicated his own speculations, upon this very mystical topic of religion, to an order of men, who were always jealous of novelties.

It may be added, that some of the very oldest *Greek* writers refer to similar opinions, as already established, and prevalent in the *north west* of *Europe*.

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* The *triads* from which this epitome is compiled, may be seen in the original, and in its version. *Ed. William's Poems*, V. ii. P. 227.

Of the copy from which they are taken, that ingenious poet and writer gives the following account.

"The *triads* that are here selected, are from a manuscript collection, by *Llywelyn Sion*, a bard, of *Glamorgan*, about A. D. 1560. Of this manuscript, I have a transcript. The original is in the possession of *Mr. Richard Bradford*, of *Bettws*, near *Bridgend*, in *Glamorgan*. This collection was made from various manuscripts, of considerable, and some of great antiquity. These, and their authors, are mentioned, and most, or all of them, are still extant."

Atlas, the son of *Japetus,* was an *Hyperborean,*—he was also, a neighbour of the *Hesperides.* It was, consequently, in the *north west* corner of the world, that he supported the heavens. It was in the same tract, that *fountains,* and the *origin* of the *earth,* of *hell,* of the *sea,* of the *sidereal heaven,* and of all *things,* were placed *in the great deep. Hesiod. Theog.* 736.

It was here that *Styx* resided, in a magnificent house, composed of *huge stones, connected, or covered at the top,* (just in the style of our *British monuments*) and punished, even the Gods, by degrading them, for a time, to *a lower state of existence,* from whence they were to pass, through a variety of arduous probations, before they could recover their primitive divinity.

It was here also, at the *ends* of the *earth,* in the *islands* of the *blessed,* and by the *deep ocean,* that *Jupiter* assigned, as the reward of the just and the good,—as a recompence and crown to the heroes who had fallen before *Thebes,* and before *Troy,*—a residence of tranquillity, after death, in which the fertile soil produced its fruits, thrice every year. *Hesiod.* Εργ. a. 155, to 171.

These, must not only have been prevalent opinions, in the age of *Hesiod,* but must have been considered, by him, as maxims, *rooted* in the periods he describes. The road of the ancient *Greeks,* to the court of *Pluto,* to the land of *just* retribution, and therefore, the *paradise* and the *hell* of their mythology, pointed at the *Islands* of *Britain.*

The country, it is true, as we find it, will not answer the description, either of wretchedness or felicity; but those pictures referred, in their colouring, to *religious faith,* and

they are verified in the different states of retribution, which *Druidism* conferred upon the *virtues* and *vices* of men. All that fair criticism demands, may be attested, and confirmed in the unequivocal remains of such monuments, and of such opinions, as the ancients ascribe to our distant progenitors.

Upon the whole, then, I cannot but apply to our *Druids* of *Britain*, the description preserved by *Diodorus Siculus*, L. ii. C. 47, which I here insert, with a few remarks.

Hecateus, and some others, who treat of ancient histories, or traditions, give the following account.

"Opposite to the coast of *Gallia Celtica*, there is an island in the ocean,—not smaller than *Sicily*,—lying to the *north*,—which is inhabited by the *Hyperboreans*, who are so named, because they dwell beyond the *north wind*. This island is of a happy temperature, rich in soil, and fruitful in every thing, yielding its produce twice in the year.

"Tradition says, that *Latona* was born there, and for that reason, the inhabitants venerate *Apollo*, more than any other God. They are, in a manner, *his* priests, for they daily celebrate him with continual songs of praise, and pay him abundant honours.

"In this island, there is a magnificent grove τεμενος, (or *precinct*) of *Apollo*, and a remarkable temple, of a *round form*, adorned with many consecrated gifts. There is also a city sacred to the same God, most of the inhabitants of which are *harpers*, who continually play upon their harps *in the temple*, and *sing hymns* to the God, extolling his actions.

" The *Hyperboreans* use a peculiar dialect, and have a remarkable οικειοτατα, *attachment*, to the *Greeks*, especially to the *Athenians*, and the *Delians*, deducing their friendship from remote periods. It is related, that some *Greeks* formerly visited the *Hyperboreans*, with whom they left consecrated gifts, of great value, and also that in ancient times, *Abaris*, coming from the *Hyperboreans*, into *Greece*, renewed their friendship, (γνωριμιαν) *family intercourse*, with the *Delians*.

" It is also said, that, in this island, the moon appears very near to the earth, that certain *eminences, of a terrestrial form*, are plainly seen in it, that the God *(Apollo)* visits the island, once in a course of nineteen years, in which period, the stars complete their revolutions, and that for this reason, the *Greeks* distinguish the *cycle of nineteen years*, by the name of the *great year*.

" During the season of his appearance, the God plays upon the harp, and dances every night, from the vernal equinox, till the rising of the *pleiades*, pleased with his own successes.

" The supreme authority, in that *city*, and *sacred precinct*, is vested in those who are called *Boreadæ*, being the descendants of *Boreas*, and their governments have been *uninterruptedly transmitted* in *this line.*"

The topography of this island accords, precisely and exclusively, to the local position of *Britain*. Some have objected that the words, κατα τας αρκτους, do not simply mean, *lying towards the north*, but imply a higher latitude, than that of *Britain*. But this island, viewed from the coast of *Gaul*, appears to be under the *Bear*, and the

same *Diodorus*, L. V. 21, when speaking expressly of *Britain*, describes it as, ὑπὸ αὐτὴν τὴν ἄρκτον κειμένην.—IPSI URSÆ SUBJECTAM. In the same chapter, he compares the island's *form* to that of *Sicily;* he asserts that, in ancient periods, it had remained *unmixed* by foreign power, for neither *Bacchus*, nor *Hercules*, nor any other hero or potentate of whom we have read, had molested it by war. He remarks the simple manners, and singular *integrity* of the inhabitants: he adds, that their numerous princes generally *cultivated peace amongst themselves.*—These, are distinguishing features of the *Hyperboreans*. *Hecatæus* was unacquainted with an accurate and real survey of *Britain*, but he compares it, naturally and properly, to the largest island that was known to the *Greeks*.

As the *Celtic* year began in *July*,* *Britain* may have been described as producing *two harvests*, one at the commencement, and the other, at the end of each year; but, in the time of the *Britons*, its most important produce was *pasture*, and of this, it continues *eminently* to afford a *second* crop.

The honour of *Apollo* is not forgotten, in the ancient monuments of the *Cymry*. The first name of *Britain*, after it was inhabited, was *Vel ynys*, the *island of Bel. W. Arch.* V. 2. P. 1. *Belennydd* or *Plennydd*, was a founder of *Druidism*, (No. XI.) It was afterwards called *ynys prydain*, the island of the *regulator of seasons*. *W. Arch. ubi. sup.* See also a fragment of a *Druidical prayer*. *W. Arch.* V. 1. P. 73.

* *Pliny*. L. XVI. C. 44. The *Welsh* call this month *Gorphenhav*, the *conclusion of the summer, or year.*

Llad yn eurgyrn,
Eurgyrn yn llaw, Llaw yn ysci
Ysci ym modrydav
Fûr iti iolav, Buddyg *Veli,*
A *Manhogan* Rhi
Rhygeidwei deithi, *Ynys Vel Veli.*

" The gift in the golden horn—the golden horn in the hand—the hand on the knife—the knife on the leader of the herd—sincerely I worship thee, *Beli,* giver of good, and *Manhogan,* the king, who preserves the honours of BEL, the *Island* of *Beli.*"

The sacred *precinct,* and the *temple,* in its ancient form, are to be seen, at this day, upon *Salisbury plain.* It was called (No. XIV.) *Gwaith Emrys,* or *Emreis,* the structure of the *revolution,* evidently that of the sun, for the name has been so contrived, that the letters which form it, when valued as the *Celtic* or *Greek* numerals, mark the day on which that revolution is completed, *viz.*

η' 8, μ' 40, ϱ' 100, η' 8, ι' 10, ς' 200 = 366.

The account given of the inhabitants of the city of *Apollo,* might be deemed sufficient of itself to settle this point. We discover no considerable *Druidical* monument, where the language of *Britain* is preserved, without finding also, *Tre 'r Beirdd,* the *town of the Bards,* or a name of similar import, in its vicinity.

The *Bards* were PRIEST and POET. The HARP was their *inseparable attribute,* and skill upon this instrument was an *indispensible qualification* for their office.

The ancient friendship and *consanguinity* of the *Hyperboreans* and *Greeks*, are again, strong circumstances.

The *Cymry* derive their very origin from the neighbourhood of *Greece*, and they *left*, as they tell us, *the country in peace*. These *Islanders*, who can, I think, be no longer mistaken, claim *Abaris* as their countryman. The intercourse and friendship which he came to renew, refer to the first ages of *Grecian history*—to the days of *Argis* and *Opis*, of whom *Greece* received the Gods, and learnt the rites from the *Hyperboreans*.

The notice which modern discovery has verified so amply, respecting the appearance of the moon, must be very interesting, in an ancient author, concerning any people whatsoever. It seems to indicate the use of something like *telescopes*; and whatever may have been intended by it, our *triads* mention *Drych ab Cibddar*, or *Cilidawr*, the *speculum* of the *son of pervading glance*, or of the *searcher of mystery*, as one of the secrets of the *Island* of *Britain*. *W. Arch.* V. 2.

It has been acknowledged, by ancient authors, that our *Druids* professed *astronomy*. This elevated science is positively insisted upon, in those *triads* which I have selected. Learned men are of opinion that even the monuments of *Druidism*, in *Britain*, bear indisputable evidence of their proficiency in the science. The *Greeks* call the *cycle*, here mentioned, the *metonic*, from the name of its publisher, about the *eighty-fifth Olympiad*; but *Hesiod* mentions the *Annus Magnus*, as known, long before *his* time, in the *regions of Pluto*. *Theog.* 799.

The music, and the nightly dance of *Apollo*, were, per-

haps, pageants of *Druidical* device, to celebrate the completion of this period.

Diodorus, and his authorities, did not regard the power and the institution of these priests as recent, but as what had continued, without interruption, in the descendants of *Boreas*. Our *British* name of *Stonehenge, Gwaith Emrys*, and the name of the neighbouring village, *Ambresbury*, connect this *Boreas*, with a character well known in *Greek* mythology.

It has become a fashion, amongst the learned of this age, to derive all knowledge and religion, prevalent in the *west* of *Europe*, from *Hercules*.

This opinion, appears to me, no less inconsistent with *Grecian Mythology*, than with *Celtic Tradition*.

The errands of *Hercules* to the *west*, are not for the purpose of introducing to the natives, but for that of procuring from them, what was deemed valuable.

It was to carry off the herds of *Geryon*—to rob the orchard of the *Hesperides*—or steal the guard of *Pluto's gate*.

These tales, though literally fables, must have meant something: let us try if the two last cannot be explained by the mythologies of *Britain*.

Hercules had the task of procuring three yellow apples, from the garden of the *Hesperides*. These apples were metaphorical, and pointed at science, discipline, or mystery.

The hero receives directions from *Prometheus*, how to obtain the fruit, namely, that he should attend his brother *Atlas*, the *Hyperborean*, and get *him* to fetch it, out of the neighbouring garden of the *Hesperides*. *Apollodor.* L. ii. C. 4. *

It will be recollected, that *Prometheus* was one of the *Iapetidæ*, and *son*, or *native inhabitant*, of *Asia Propria*, who had been expelled from thence to the neighbourhood of *Mount Caucasus*, in *Asiatic Scythia*, as *Atlas* himself had been driven from the same native spot, into the *west* of *Europe*. It appears from hence, to what family these apples belonged.

We are informed, by our *British triads*, that the first name given to this island, *before* it was *inhabited*, was *Clâs Merdin*, the *garden of Merddin*. *W. Arch.* V. 2. P. 1. The name of *Merddin* has been conferred upon old *bards*, but is originally, a *mythological* term. His *twin sister* is *Gwenddydd*, or the *morning star*; He must have been himself some luminary, *in a similar character*.

Merddin, if *Mer-Din*, be its root, is *dweller of the sea*; if *Mer-dain* gives it birth, it is, *the comely one of the sea*. It implies, in either sense, *the evening star*, or *Hesperus*, the *western luminary*.

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* Several of the ancients, who wrote after the *Carthagenians* had extended their voyages, describe the seat of *Atlas* and the *Hesperides*, as attached to *Africa*. It is very usual to distinguish newly discovered places, by familiar names. Thus we have *New England*, in *America*; *New Holland*, and *New South Wales*, amongst the *Antipodes*.

Apollodorus, the accurate recorder of tradition, corrects the error.

Atlas, and the gardens of the Hesperides, were not, as some represent them to have been, in Lybia; but amongst the Hyperboreans.

The *apple-trees* and *yellow apples* of *Merddin's* garden, that were given to him by his Lord, *Gwenddoleu* ab *Ceidio, the master of the fair bow, the son of preservation,* are famous in *British Mythology.* In the *IV. Arch.* V. 1. P. 150, there is a mystical poem, given under the character, of *Merddin,* from which it appears, that, by these trees, and their fruit, the whole system of *Druidical divination* was implied and covered. The first pennill runs thus.

" To no one has been shewn, in one season of twilight
What *Merddin* received before he became old,
Seven fair apple-trees, and seven score,
Of equal age, equal height, length, and size:
One maid, with crisped locks, guards them—
Olwedd is her name—of the form of *light* are her teeth."

Ola, Olwen, or *Olwedd* is *Venus.* Were not those trees, *constellations,* and may not the apples have been *stars,* which after they were committed into the charge of the most pre-eminent in the order, could be discovered by none till *Merddin,* or *Hesperus* appeared?

From hence it should seem, as if the *golden apples,* which *Hercules* procured from the garden of the *Hesperides,* pointed at the science of astronomical divination.

The guard of *Pluto's-gate,* or *three headed Cerberus,* may signify the mystical doctrines of the *Hyperboreans,* guarded by their *three* orders—their *Druid,* their *Bard,* and their *Ovydd.* And what renders this, not a little probable is, that *Kelb,* or *Kelv,* in many ancient languages, means a *dog,* and that, in *British,* the same word imports a *mystery* or *science.*

In the volume above cited, p. 45, an old *Bard* alludes, perhaps, to this enterprize of *Hercules*, whom, according to the doctrine of the *Metempsychosis*, he supposes to have reappeared, in the person of *Alexander*.

Rhyveddav na chïawr, &c.

" I wonder it is not perceived, that Heaven had promised the Earth, a mighty chief, *Alexander the Great*, the *Macedonian*.

" *Hewys*, the iron genius, the renowned warrior, descended into the deep.—Into the deep he went, to search for the mystery, *(Kelv-yddyd)*. In quest of science, let his mind be importunate, let him proceed on his way, in the open air, between two *griffins*, to catch a view. No view he obtained.—To grant such a present would not be meet. He saw the wonders of the superior race, in the fishy seas.—He obtained that portion of the world, which his mind had coveted, and, in the end, mercy from the God."

If *Prometheus*, or the *Iapetidæ* of *Caucasus*, could instruct the *Greeks* how to obtain the desired fruit from the garden of the *Hesperides*, it may be suspected, that the mystical doctrines of the *western* creed were known to *Asia*. And something of this kind must be intimated by the tale of *Abaris*, who is allegorically represented, as having carried his *arrow* round the whole world.

It appears, from *Anton. Liberal.* C. 20. (writing after *Boeus*, and *Simmias Rhodius)* that the inhabitants of *Babylon, in Mesopotamia*, often visited *the temple of Apollo*, in *the land of the Hyperboreans*, during mythological

ages, and attempted, even to introduce their sacrifices, into their own country.

An ingenious friend of mine suggested, that *menw ab Teirgwaedd,* or *Menw of the three Veds,* one of the masters of the mysterious and secret science, amongst the *Cymry,* (No. XVI.) is the same character and personage with *Menu,* author of the *Vedas,* in the mythology of the *Hindus.*

This conjecture seems to have much verisimilitude, and may be extended, perhaps, to *Minos, King of* Κρητ, (which, in the old *Cottian Celtic,* is the *earth,)* who was constituted one of the judges in the court of *Pluto.*

Menu, and *Minos,* may be referred, ultimately, to the *patriarch Noah,* whose decrees formed the basis of jurisprudence in the *east* and the *west.*

If so, there was, at least, a connection between *Druidism,* and the religion of *India;* and it may not be an improbable conjecture, that it was by those *Galatæ,* or *Druids,* under whom *Pythagoras* had studied, that he was recommended to the school of the *Brachmans.*

This idea of a mutual intercourse, between the *Sages* of the *east* and the *west,* is countenanced by *Mr. Wilford's* incomparable dissertation, upon *Egypt* and the *Nile. Asiat. Rec.* V. 3.

That masterly writer informs us, that much intercourse once prevailed, between the territories of *India,* and certain countries in the *west.*—That the old *Indians* were acquainted with our *British Islands,* which their books de-

scribe as *the sacred Islands in the west,* calling one of them *Bretashtan,* or the *seat* and *place* of *religious duty.*—That one of these *Islands,* from the *earliest* periods, was regarded as the abode of the *Pitris,* who were fathers of the human race. And that, in these *Islands,* were two places, in which those *Pitris* could be seen.

That the old *Hindus* visited them accordingly, for this purpose, and that even a certain *Yogi,* who was living when *Mr. Wilford wrote,* A. D. 1791, had set out upon that very design, with his attendant pilgrims, and had proceeded in his journey, as far as to *Moscow.*

In the same volume, that luminary of science, public spirit and virtue, *Sir William Jones,*—" on the lunar year of the *Hindus,*"—tells us, that, " On the day of the conjunction, obsequies are performed (as offerings) to the manes of the *Pitris,* or progenitors of the human race, to whom the *darker* fortnight is peculiarly sacred,"—just as the *night,* or dark season is consecrated, in *Druidical worship.*

On these passages I would remark.

That the *Pitris* of the *west,* and these honours to them, could not have sprung originally from *India.*

From the earliest periods, *their* abode had been in the *sacred Islands of the west,* in which *Islands,* we find the *Cymry,* who emphatically call themselves the *first,* or the *oldest race.*

These *Islands* could not have been *consecrated by the Indians.* Had the mysteries of the *Pitris* originated *with Hindus,* their sacred abode would, unquestionably have been

fixed in a recess of *their own country*, to which an habitual access would be competent, and of which their own tribes would be the political masters. Whereas, the *Hindus* could hold no communication with such oracles in the *west*, and, in a land of strangers, unless they took upon themselves a toilsome pilgrimage, over half the globe, through many barbarous countries, which intervened, before they could reach the *sacred Islands*.

This veneration, then, for the *Pitris*, and the usage of consulting them, were necessarily derived, by the *Hindus*, from the religion of that race, in whose land those consecrated personages were acknowledged, uniformly, to have resided.

And this, was the country of the same people, to whom the ancient poets of *Greece* and *Rome*, conducted *their* heroes, when they were to consult the *manes of the dead*.

SECT. III. *Of the* Coranied *or first invaders of Britain —a discrimination of the* Celtic *dialects, with short remarks on the general character of the* Celtic *language.*

OUR *British* documents being found agreeable to the account which the oldest authors give of the *Cymry,* and of their institutions, I shall offer a few remarks upon the *Coranied,* whom they represent as the first hostile invaders of *Britain.*

These were preceded by the *Celyddon, Gwyddyl* and *Gwyr Galèdin* (No. III.) who arriving after the country had been settled, were admitted, under some restriction of privileges.

It appears to me, that the tribes here named, were still of *Celtic origin,* came from both banks of the *Rhine,* and were *præcursores* of the *Belgæ,* who, at several distinct periods, obtained, and possessed, by force, great part of the *island.*

These people, who make a considerable figure in the history of *Britain,* are styled *Coranied, o wlad y pwyl,* and, in a passage already adduced, it is affirmed, that, originally, they came from *Asia.*

Though *Coranied* be their most general name in these *triads,* yet we often find *one* of this nation termed *Cawr,* the *giant,* and this name, as often contracted into *Cór,* which forms in its plural, *Coried,* or *Corion.*

In the same district which the *Coranied* first occupied, we also find the *Coetanau*, one of whose principal towns is called *Llwyd Coit*, or the fortress of the *Cotti*. This word, with our *British* article *ys*, forms *Yscoit*, or *S'Coti*. It may not be easy to determine, with precision, the sense of these very ancient names. *Coranied* may import *shepherds*; for *Cor-lan* is a *sheepfold*, and *Cor-gi*, a *sheep dog*, in *Welsh*, as *Caor* is a *sheep*, in *Irish*.

Cawr is a *giant*, or *mighty man*: and *Coetanau*, or *Cotti*, seems to be derived from *Coet*, W. *Coat*. Arm. and *Cuit*, Cornish, a *forest* or *wood*. The ancients describe a race of *Shepherds*, in primitive Europe—as *Giants*, who dwelt in the *forests* n *mountains*.

The country, which the *Coranied* occupied, is described, as having been, *(Am)*, *round* the river *Humber*, and upon the shore of *Môr Tawch*, the *German Ocean*. In these districts, their *British* names are preserved, by the old *Geographers*, in the *Coritani*, *Corii*, *Coitani*, &c.

But, according to ancient *British* accounts, their territory enlarged itself, beyond the local application of these names, and comprehended not only the inland regions, round the wide-spreading arms of the *Humber*, but also much of the *Eastern coast* of *England*. And I have reason to believe, the account is just.

When *Cæsar* arrived in *Britain*, the *Aborigines* were those of the interior parts, and of the *Western coast*. Their character, and their habits were different from those of the other *Britons*, with whom *Cæsar* fought. We are not apprised, and have no reason to conjecture, that he *saw* the interior inhabitants. The armies that opposed him, were

similar, in their general habits—in their military art, and resources, to each other, as they were also to the *Belgæ* of *Kent;* though headed by a prince of the *Cassii* or *Catti*, of *Herts* and *Middlesex*, and though consisting, in part, of the *Ceni Magni*, or *I Ceni*, of *Norfolk, Suffolk*, &c.

The monuments we call *Druidical*, must be appropriated, exclusively, to the *Aborigines* of the *midland*, and *western* divisions. They are found in such corners, and *fastnesses*, as have, in all ages, and countries, been the last retreat of the conquered, and the last that are occupied by the victorious. —In *Wales*, and in *Mona*, they were used, and venerated, until the *Aborigines* were completely subjugated by *Roman* arms. In the *central* counties, and in the *west*, they perpetually occur, from *Cornwall* to *Cumberland:* whereas, comparatively, few traces of them are discovered in the *Eastern* part of the *Island*, which therefore appears to have been occupied by those people who did *not* construct buildings of this nature, and who obtained possession, before the *Aborigines* deeply impressed *their* character upon the soil.

In that *eastern* division, besides the *Corii, Coitani*, &c. we find the race of *Brigantes*. This name did not confine itself to the *County* of *York*. *Galgacus*, in *Tacitus*, applies it, *emphatically*, to the *Iceni, Ceni-magni*, or *Tigeni*. They were probably, then, all of the same root, or stock. After the *Iceni*, in our maps, come *Trinovantes, Cassii*, or *Cattii, Cattieu-Chlani, (clans* or *children* of the *Catti,)* &c.

The very same descriptions of tribes, which are found in this part of *England*, frequently occur in *Ireland*, in *Scotland*, and in the known possessions of *British Belgæ;* but

scarce ever in *Wales*, or in those inland counties of *England*, which border upon that principality.

Thus, in *Ireland*, we have *Brigantes* and *Briges*, *Cauci*, *S'Coti*, *Coriondi*, *Veu-Icnii* and *Damnii*. In *Scotland* are found the *Novantes*, *Damnii*, *Damnonii*, *Cantæ*, *Carini*, *Cattini*, *S'Coti Atta-Coti*.

The *Caledonia Sylva* occurs in *Scotland*, *Northamptonshire*, and *Sussex*; and, I think, every where marks that people, in whose idiom *Coilleadh* is a *forest*, and *Dun*, or *Dunadh* (duny) a *dwelling*. The *Damnii* of *Ireland*, of *Scotland*, and of *Devonshire*, as well as about the wall of *Severus*, exemplify the same analogies.

It may be observed, in general, that although in the *East* of *England* the names of *tribes*, of *rivers*, of *towns*, and of *men*, present the character of the *Celtic language*; yet they appertain to a dialect, which is nearer, in its approach to the *Irish*, than *our old British* appears to have been.

I therefore think our *Coranied*, *Coiti*, *Giants*, &c. were branches of the same people, who obtained possession of *Ireland* and of *Scotland*, and whose language prevailed in these countries.

Cæsar tells us, the *invaders* of this island retained the names of the continental tribes, from whom they had sprung. This account he must have received from those *Britons* with whom *he* conversed, for, before he landed, he was ignorant of the country, and of its inhabitants. The *Gauls* had been too jealous of his enterprize to afford him the least information.

The *Coranied* came into the *Island* of *Britain*, o *Wlad y Pœyl*, from the land of *Pools*, or of the *Water*. This name aptly describes *Holland*; and it is acknowledged, that by *Celtæ* that very coast was inhabited, before the appulse of the *Goths*. In this neighbourhood we discover tribes, whose names have been *retained* in *British Islands*; such as the *Cauci*, who were also a people of *Ireland*, and, in *Pliny's* account, of the *same nation as the Cimbri*. To these adjoin *Frisii*, whom *Whitaker*, *Baxter*, and other authors of credit, consider as *Britons*. We have also *Bructeri*, in the same line of march, who, in the *Irish* language, are the *Borderers*. *Baxter* has proved, that, in general, the inhabitants of that neighbourhood were called *Britanni*. See the word in his *British Glossary*.

If I may risk an opinion, our *Coried*, *Cotti*, and *Giants*, came into *Britain*, from this part of the continent. They constituted part of a race, which established themselves, more or less, in all the ample divisions of the *Celtic* territories, though prevailing chiefly in *Belgium*, and about the *Rhine*; In their approach to the *West*, I consider them as *a second wave of the Cimmerian emigrants*.

I have already observed, that, although some of the *Cymry* left *Asia Propria*, *Thrace*, and *Hæmonia*, in *peace*, carrying their peculiar customs with them, into these *Western* settlements, where they were known to the *Greeks*, in early times,—yet part of the family remained behind.

The *Ci-cones*, who were also *Galai*, and *Briantes*, fought with *Ulysses*, after the *fall of Troy*.* There were *Briges*, of

* I speak of the *War of Troy*, as an æra to which the ancients familiarly refer; but it is not my design to insinuate an opinion respecting the reality of an event which has engaged the superior learning, and sagacity of Mr. Bryant.

the *Cimmerian* family, who crossed over, from *Thrace* into *Asia*, and assumed the name of *Phryges*, some time after the *war* of *Troy*, whenever that event happened. But long before *Troy* had acquired celebrity, *Iapetus* married, or took possession of *Asia*, where he generated a race of *Titans*, and those *Titans*, progenitors of *Thracians* and of *Celtæ*, contested with *Javan's* posterity the possession of these countries; raising the mountains, that is, their inhabitants, against the *Greeks*, or, in poetical description, against their *Gods*.

Such of them as became partizans for the cause of *Jupiter*, were led by *Cottus*, *Briareus*, and *Gyges*—names which are evidently connected with a *Cimmerian*, or *Celtic race*, whether considered as designations of individual sovereigns, or of tribes: in which last view of them, we may describe the *Titans* in the terms *Cotti*, *Briarei*, and *Gygii*.

In the civil war between *Cæsar* and *Pompey*, *Cottus*, a king of *Thrace*, assisted the latter with five hundred horse. *De. B. C. L.* iii. In the same age, *Cotus*, or *Cottus*, was prince of an ancient, and of an honourable tribe, amongst the *Ædui*, the chief branch of all the *Celtæ*. *De. B. G. L.* vii. This *Titanic* name had so far preserved its dignity in the region from which the *Celtæ* came, and also in that which constituted their final settlement.

The name of *Briareus* may have been connected with *Bria*, or *Briga*, which, in *Thrace*, and all over *Celtica*, signified *breastwork*, or intrenchment, and hence, a fortified town. *Breyr*, pl. 1. *Breyrau*, is *Welsh*, for a *baron* or nobleman—master of a fortress.

Gyges was a name locally attached in that neighbourhood. *Homer* mentions Γυγαιη λιμνη, under the mountain

Tmolus, not far from *Troy*. *Il.* ii. From the *Gygii*, *Ireland* may have obtained the name Ωγυγια, which *Plutarch*, one of the best *Greek* antiquaries, bestows upon it.

Perhaps the *Ogygia* of *Homer*, which lay in a remote part of the world, upon seas unknown, and was possessed by a daughter of *Atlas*, the *Hyperborean*, and general of the *Titans*, was in reality no other.

The *Titans*, or *Giants*, were, after a long struggle, vanquished, and were driven to the *West*, into the *regions* of *Pluto*, the acknowledged progenitor of the *Gauls*. Thither they were attended by *Cottus*, *Briareus*, and *Gyges*, to whose charge they were committed; that is, their chiefs, or their tribes, retained their names.

This main contest, perhaps, originated in *Asia*, where the *Titans* were born—In the neighbourhood of *Pallene*, and of the mountains which covered the mouth of the *Peneus*, victory declared itself on the side of *Jupiter*, or his worshipers.—As part of the same people, even after the conclusion of the war, continued in the country, and retained their national descriptions, it would be difficult, at this period of time, exactly to ascertain the *route* of the retreating parties.

Some of them perhaps may have traced the banks of the *Peneus*, upwards, through *Thessaly*, and into *Epirus*, from whence *Hercules* afterwards expelled the *Celtæ*, and substituted a *Corinthian* colony in *their* place. *Anton. Lib.* C. 4.

Many of them entered *Italy*. At *Phlegra*, in *Campania*, they again made a powerful stand, and though subdued, their families remained in the country, for the *Latin* language must acknowledge its obligation to that of *S'Coti*,

and we find the *Alpine Cotii*, in the time of *Augustus*, occupied that very district, in which the language of *S'Cott* is still spoken with great purity.

But coming towards the *Pannonias*, *Rhætia*, and *Vindelicia*, in our direct road towards the *North Western Celtæ*, we fancy ourselves upon *Scottish*, or *Irish ground*.

We must not look to their *present* inhabitants for the original or primary occupiers of these countries. No people, speaking half *Gothic*, and the other half *Sclavonian*, could have imposed such names as the following, which are chiefly *Irish*, and several of which occur in our *British Islands*.

Cetius Mons.—Ir. *Ceide*, a *hill, mountain.*

Albanus Mons.—Ir. *Alb, Alban*, a *height, Albanach, Scotch*, a *Scotchman.*

Here dwelt the *Coletiani—Caledonii.*

Gabhanodurum—Ir. *Gabhan*, a *strong hold, inclosure*, and *Dur, water.*

Bragodurum—Ir. *Braghadh*, a *breast, bank*, and *Dur.*

Ectodurum—Ir. *Eachda Dur, clean, pure water.*

Ebodurum—Ir. *Eban, Eab. mud*, and *Dur.*

Artobriga—Ir. *Ard, Art, high, Breighe, breast work.*

Gesodunum—Ir. *Gais*, a *torrent*, and *Dun*, a *fortress*, from *Dunam*, to *shut*, *barricade*.

Brixantæ, a *people*, *Brigantes*, and the town *Brigantium*—&c. &c.

In the time of *Herodotus*, the *Sigynæ*, a *Thracian* tribe, whose customs, as far as they are described, correspond exactly to those of the *Belgæ* in *Britain*, inhabited these countries. Their territories bordered upon the *Veneti*, on the *Adriatic*, and extended on the *North* of the *Danube*. L. V. 9. Part of them were neighbours of the *Ligurians*, who called pedlars, *Sigynæ*, perhaps as we now call them *Scotchmen*. These *Western Sigynæ*, by their situation, must have been the *Segusini*, Cottii, or *Waldenses*. The country of the *Sigynæ*, *North* of the *Danube*, according to *Cæsar*, De. B. G. VI. had been occupied, from remote periods, by the *Volcæ Tectosages*, who were *Gauls*, *not Germans*.* These, must have been the same as the *Sigynæ* of *Herodotus*, and they were the same as the *old Belgæ*—

Volcæ Tectosages, primævo nomine, *Belgæ*.
Auson.

Volcæ seems to come from the Gaulish *Bolch*, *Volch*, (*W. Bwlch*) a *pass* or *defile*. They were also called, *Arecomici*, *Ar-Com-ec*, a word of the very same grammatical structure as *Armorec*, and meaning *occupiers* of the *passes*

* *Diod. Sic.* L. V. C. 32, places *proper Celtæ* in the intermediate space, between the *Alps* and the *Pyrenees*, whilst he extends the name of *Galatæ* to those who dwelt *beyond the limits of that Celtica*, towards the *South*, near the *Ocean*, about the *Hercynian* mountain, and as far as the *borders of Scythia* (or of the real *Goths*.) He compares the manners of these *Gauls*, to those of *Britons*, *who inhabited* the *Island Iris*, or *Ireland*. He identifies them with ancient *Cimmerii*, and the *Cimbri* of his own days; and, in the beginning of the next chapter, again comprehends them under the general name of *Celtæ*.

or *defiles*. These were their names, amongst the *Celtæ* of *middle Gaul*. But their primæval name, *Tectosages*, is purely *Irish*.—Teach, *teac*, a *house*;—*tosach*, *beginning*, *origin*.

A little to the *north* of the *Danube*, not far from the source, amongst other names which exhibit the *Irish* character, we have *Setua-Cottum*. *Sithve*, in Irish, means a *city*, or *establishment*.

In the same tract, *Ptolemy* has placed the *Chæt-vori*,—a little further north, parallel to the *Rhine*, the *Chatæ*, and *Cas-vari*, are contiguous.

Perhaps we discover the *Cotti* again, in *Duro-Cottorum*, as it is in *Ptolemy*, a city of the *Rhemi*, who were a people of *Belgium*, and also of *Britain*. The continental *Rhemi* had a city, *Bibrax*;—and *British Rhemi* were *Bibroci*. The *Sunici*, a race about *Limberg*, had a city, named *Coriovallum*; and the same people, before they had crossed the *Rhine*, were called *Catti*, and *Cassi*, (names also of *British* tribes). In their neighbourhood, on the *East* of the *Rhine*, and under the *Abnobæ montes*, were the *Carithni* of *Ptolemy*, and the *Th*, after the *Irish* manner, being suppressed, the *Carini* of *Pliny*, descendants of the *Vindelici*, who must themselves have been *Videlici*, or *Gwyddelic*, for their geographical names are all *Irish*.

Brigantes, *Corii*, *Cotti*, *Catti*, *Cassi*, &c. were names, then, which described families of the same nation. From the situation of these tribes, they were evidently the people who were anciently called, *Alo-Brites*, or *Alo-Briges*. *Rav.* (*Al y Brithwys*, or *Al y Brigwys*,) and who, after they

had settled about the channel of the *Rhine*, and the sea-coast, had the name of *Belgæ*, *Uelgæ*, or Ουιλγαι—*Vylgy*, in *Cornish*, is the *sea*, *Gweilgi*, *y weilgi*, in *Welsh*, is *flood*, *stream*, *sea*, BEDS OF WATER. That this was actually a *British* name of the *Belgæ*, appears from No. XVII. of those *triads* which I have selected, and in which *(triad)* a man of this nation is called *Gwr Gweilgi*.

The *Batavi*, from whose territories I would import the *Coried*, *Cotti*, *Catti*, or *Cassi*,—were, from the nature of their country, most likely to equip themselves, at an early period, with a competent stock of boats, or canoes, to fit them for expeditions by sea; and they were descendants of the ancient *Catti (Cotti)* or *Chassi*, driven from home by domestic sedition, in quest of new settlements. *Tacitus*.

This, was the popular tradition: and, as accounts of this kind were unconnected with chronology, a national event of great, and striking impression, at the distance of a thousand years, may have been as fresh in the memory of the people, as if it had happened in the time of their grandfathers.—This family contest, then, may have been as old as the *Titanic war*.

In the line of march which I have now traced, we find the *Gothic* language established, at present; and, perhaps, the country contained some tribes of *Gothic* origin in the age of the *Roman* empire; but the *Celtæ* had gone over the same ground before them. *They* had given their names to the rivers, mountains, and fortresses. During their gradual retreat, these names became familiar to their successors.

It is usual for conquerors to retain such names,—with

slight variations, which may accommodate them to their own organs of speech. The *Goths*, have indulged this habit. *Londinium*, is their *London*,—*Cantium*, is *Kent*. The *Goths*, of *North Britain*, are *Scots*,—and the *Englishmen* of the *Western Isle*, *Irishmen*.

The *Celtic* nation, at large, may be regarded as comprising a race, of two different characters, though sprung from the same family.

The one sort, were those who took peaceable possession of a country, which had not been previously inhabited, where they supported the character ascribed, in history, to the ancient *Hyperboreans*, establishing a national religion, the best calculated for securing peace among themselves; but which, till it was gradually changed by political necessities, rendered its votaries incompetent for the defence of their country, or the support of their national independence.

The other sort, were a people, who had less of scruple in their principles, but who, having been inured habitually to arms, before they approached *the west*, and, confiding in their native prowess, forced their way into many possessions of their unresisting brethren.

In the *Welsh*,—the *Armoricans*,—and the *Cornish*,—undisputed votaries of *Druidism*,—we recognise the former of these two branches,—and the latter, in the *Irish*, or in the *Highlanders*. It is not at all necessary to suppose, that, where these people established themselves, the others

were either extirpated, or entirely removed. They seem, in several parts, to have amicably incorporated.

The *Cymry,* acknowledge their obligation to many a *Caur,* or *Côr,* for useful arts, for wholesome laws, and for equitable government: Where a mixture of their dialects prevailed, we may reasonably conclude, that both people were united. *E. Llwyd,** *Archæol.* P. 221, furnishes a singular instance of this mixture, in some ancient triplets, whose grammar approaches nearer to the *Welsh,* though several of the words be *Gwyddelian.* I shall extract his account of them.

" The following is the ancient language of *Britons* in the *north* of this *Island,* I found it in the first leaf of an old *Latin* book, on decayed vellum, written in a *Gwyddelian* hand, about one thousand years ago *(now one thousand one hundred)* By the writing, and by a few more words of the same language, I am certain, that the book has come from *Scotland;* and I can also compute the age of the manuscript. I know not, whether it is the language of the *Strath-Clwyd Britons,* or of the *Picts,* or old *Caledonians.* It is the oldest, and strangest *British* I have yet seen. I do not understand the aim, and meaning of the lines."

By following, however, the *sound* of the letters, and the connection of the words, *Llwyd* endeavours to reduce them into modern *Welsh* orthography,—and there he leaves them.

These, are the lines in the original.

Ni guorcosam (1) nemheunaur (2) henoid

* See *Llwyd's* errata.

Mi telu nit gurmaur (3)
Mi amfranc dam (4) an calaur (5)
Ni can ili (6) ni guardam ni cusam (7) henoid
Cet iben med nouel (8)
Mi amfranc dam an patel
Na mereit un nep leguenid henoid
Is discinn mi coueidid (9)
Dou nam (10) riceur imguetid. (11)

An acquaintance with old orthography of the *Welsh*, joined with some knowledge of the *Irish*, or *Gaelic*, will qualify me to offer a version, which, as I think, is not wide of truth.——The subject appears to be this:—A principal officer, in a household, or a garrison, describes his dejection, during the absence of a chief. It is not clear, whether he gives his real sentiments, or intends a compliment.

" Spiritless (as I am) I will not study profit, this night,
My household are not valiant—
I will put away the cauldron.*
The bard shall not sing; I will not laugh: I will not feast, this night.
Let men of renown drink mead together!
I will put away the pan.*
Let no one meddle with mirth, this night,
Till my supporter comes down:
[When] my Lord comes, we shall feast to the full."

(1) *I. Gor*, profit; *Cos*, consideration; *Cosam*, to study.
(2) *I. Neamh*, a negative particle in composition; *Eonawr*,

* The *cauldron*, the *pan*, used in preparing the feast.

W. a spirited, bold man. (3) *I. Gur,* valiant; *Gurmhor,* of great valour. (4) *Mi ddodav, afranc, W.* (5) *An,* the, *I.* (6) *I. File, Fhili,* (pron. *ili*) a bard, or poet. (7) *I. Cus,* enough; *Cusam,* to satisfy; *W. Gwestav, I* will entertain. (8) *I. Nuall,* noble, famous. (9) *Ayweithydd, W.* a supporter. (10) *W. Nav,* a *lord.* (11) *W. Ymwythydd, dainties.*

It has been already intimated, that some respectable writers, who have treated of the *Celtæ,* have not been sufficiently careful, to discriminate between that race, and *proper Germans,* or the *Gothic* families.

The consequence of this indefinite outline, has been a confused idea, respecting the difference of language, as referable to those nations.

The genius of the *Celtic* speech has not been separately analyzed: and vocabularies have united words, that have not the least intercourse, or analogy.

The following remarks, it is hoped, will be calculated, in some degree, to remove this obscurity.

As the *Gauls,* or *Celtæ,* proceeded originally to *the west,* through *Germany,* long before the *Goths* occupied those regions, it is pretty evident, that many of their families halted by the way, and consequently, that *Aborigines,* in several parts of that extensive region, were *Celtæ,* who remained in possession for a long series of ages.

It must also be remembered, that a period existed, in

which the *Celtæ* of *Gaul* were the most powerful of nations, in the west of *Europe*,—made incursions,—and settled colonies in *Germany*.* And this, I believe, happened before the establishment of the *Goths* in that country.

These peculiar circumstances, together with a defect of precision, too frequent in describing strangers, will account for the extent of the term *Celtæ*, as covering *the north*, just as we speak at present of *Tartars*, and of *Indians*, not adverting, minutely, to distinctions, amongst those who are imperfectly known to us.

But this indefinite use of the name, can, surely, never be understood as meaning to impart the idea, that *Celtæ*, and *Goths*, constituted one, and the same, people. They are accurately distinguished, by some of the best authors. They differed essentially in stature, complexion, habits, manners, language, as well as in every other character which marks unconnected nations.

The families of the *Goth* are sufficiently ascertained: and the genius of *his* language is completely known, in its very numerous dialects.

Those who occupied the interior of *Gaul*, distinguished themselves in their own language by the name of *Celtæ*.† This name, then, when used with precision, means to describe the people, of whom *these Gauls* constitute a part.

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* Cœs. De. B. Gal. vi. 24.

† *Cæs. De B. Gal.* i. 1. This name pertained universally to the *Gauls*. "The custom of calling them *Galatæ*, or *Gauls*, has only prevailed of late; they were formerly named *Celtæ*, both by *themselves*, and by *others*." *Pausan Attic.* p. 6, *Ed. Sylb.*

As this race, has, in its various branches, been subject, for a series of ages, to masters, who contemplated their language, and their national prejudices, with equal jealousy, it cannot be expected that the *Celtic tongue* should, at this day, appear as brilliant, as that of the *German* tribes.

If it survives at all, it must be explored amongst the depressed relics of the *Celtæ*, either in *Gaul*, or in those regions that were peopled by tribes of the same nation. Our *British Islands* are some of them. When detected, this language must present a character, materially different from that of the *German* vocabularies.

In parts of *Gaul*, and in these *Islands*, we find the remains of a people, who, for many generations, obstinately maintained their independence, and who have, to this day, preserved many peculiarities of national custom, together with certain, most ancient, and peculiar dialects, connected with each other, but essentially differing from those of the *Gothic* nation, as well as from the *Latin*. These congenial dialects must, then, be referred, of consequence, to some parent, stock;—which can only be the *Celtic*.

The dialects of *Gaul* appear to have been preserved, up to the period in which the power of the *Roman* empire declined;—this too, in parts of the territory, wherein a character of national independence could least be expected.

The city of *Tréves*, lay in that part of *Gaul*, where the natives were mixed with invaders from *Germany*. Before it became a part of the *Roman* empire, and the seat of its provincial government, the chief men of that city affected a *German* origin, yet the populace had preserved their ancient language. *St. Jerom* resided there, about A. D. 360,

and passing through *Galatia*, in *Asia Minor*, ten years afterwards, he recognised the *language of Tréves*.

These long-separated people must, therefore, have retained the tongue, which their common ancestors had used a thousand years before; and the *Galatians*, here described, were descendants, not of the *Goth*, or *German*, but of the *Gaul*.

"This," it may be said, "was the *Belgic dialect*, and therefore different from that of *Gallia Celtica*." But the language of the *Celtæ*, under that name, had also been preserved.

Ausonius, when celebrating the admired cities, after the death of the tyrant *Maximus*, towards the end of the fourth century, thus addresses a beautiful stream, that watered his native *Burdigala*.

> Salve, urbis Genius, medico potabilis haustu
> DIVONA, *Celtarum* lingua—"Fons addite divis!"

Here we find the *Celtic* language, in a polished and lettered city, in the very opposite coast of *Gaul*, quoted with respect, and upon a favorite subject, by a man of consular pre-eminence, as presenting the accurate etymology of local affixes.

It cannot, then, be doubted, that *Celtic* had hitherto flourished, in the retired parts of *Gaul*, remote from the *Massilian Greeks*, from the first province of the *Romans*, from the incursions of the *Germans*, and from the dialects of *Belgium*, or of *Aquitania*.

That corner of *Gaul*, which may be included by the sea, and by a line drawn from the mouth of the *Seine*, to that of

the *Loire*, answers all these descriptions.—It is the most insulated part of *Gallia Celtica*. And though we are not expressly told that *Celtic* was preserved in this quarter, yet the same *Ausonius* gives hints, which evidently import that proposition. It was thought a compliment, worthy of selection, to *Attius Patera*, who was professor of literature, at *Burdigala*, to record, not only that he was of *Druidical origin*, but that he had been *warden of Belen's Fane*, who was the *Apollo of Druidical Paganism*.

Tu, *Bagocassis*, stirpe *Druidarum* satus,
Si fama non fallit fidem,
Beleni sacratum ducis è templo genus:
Et inde vobis nomina—
Tibi *Paterœ*—sic ministros nuncupant
Apollinares mystici. *Prof.* 4.

And again.

Nec reticebo senem,
Nomine *Phœbitium*,
Qui *Beleni* ædituus
Nil opis inde tulit;
Sed tamen, ut placitum,
Stirpe satus *Druidûm*,
Gentis Aremoricæ. *Prof.* 10.

Druidism, then, had found an asylum in *Armorica*, some ages after it had been proscribed, and suppressed in the rest of *Gaul*. The inhabitants of that, region, must, of course, have retained their national prejudices.

The religion of the *Druids*, could not have subsisted, without an *appropriate* language; for the sacred code of the

order consisted of *poems*, and *maxims*, which had been consecrated by age, and communicated *ipsissimis verbis*, with punctilious care. *These*, it was a part of their superstition, to withhold from strangers, so as to incur no risk of their publication, by writing, or translating them. Consequently, the pure *Celtic* of *Druids* had been preserved in *Armorica*.

Immediately after the time of *Ausonius*, we find the people of this district, self-detached from the tottering empire of *Rome*, and, at no distant period, maintaining their independence, against the force of the *Barbarians*, who invaded, and possessed the other parts of *Gaul*.

The natural strength, and poverty of their country—the accession of emigrating nobles, from other provinces—and the valour inspired by the reflection, *that it was their last retreat*, enabled them to make a powerful stand. For many centuries, they remained a sovereign people, and have, to this day, preserved a language, essentially different from the *German*, though under few obligations to the *Latin*. This can be no other than the *Celtic* of their progenitors.

The romantic tales, which describe the extermination of the inhabitants, by those *Britons*, who accompanied the tyrant *Maximus*—the fifty thousand virgins, who were drowned, or butchered,—the *Armorican* women, whose tongues were cut out, &c. &c. are not the materials of history. *Maximus* passed from *Britain* to the city of *Tréves*, and proceeding to *Italy*, as claimant of the *purple*, had occasion for all the force he could muster—but it proved ineffectual.

The Muse of *Ausonius* pursues the "*Rutupinus Latro*," to the field of battle at *Aquileia*—she is mute, as to this

hecatomb of the *Armoricans,* and represents the *tempora tyrannica,* as a political storm that occasioned mischief, but soon blew over.

Armorica, is a relative term, describing the region as a *part of Gaul;* but the inhabitants were *Britanni* in the time of *Pliny,* and perhaps before the name was known in this Island. When they became detached, as well as, independent, they drop'd the *relative,* and used the *absolute* name.

All that seems to be historical, in the account of settlements from this country, is, that a race either descended from *British* nobility, or connected with it, sat upon the throne of *Britany,* and that an asylum was there given to noble families of *Britain,* during the *Saxon* conquest, though not so many of them, as to affect the language of the people.

But the " *Armorican* tongue," we are told, " is related " nearly, to the *Welsh,* and *Cornish.*" It must be so, if it be *Celtic.*—

The *Gauls,* and *Britons,* were originally one people.

The sons of *Gaulish* families came to *Britain* for education.* In both countries, the disciples of *Druidism* learnt the same ancient poems, and studied the same oral maxims. The *Druids* of *Britain,* and *Gaul,* could, therefore, have differed but little in their language.

But in so large a country, as the jurisdiction of *Druidism,*

* Cæs. de B. Gal. L. vi.

there must have been shades of peculiarity, amongst the vernacular idioms of the populace: and the *Armorican*, or *Celtogalatian* language, in the days of *Cæsar*, appears to have differed from the *Welsh*, much in the same degree as at present.

In order to prove this, I must have recourse to *Etymology*, who, though a rash leader, is a most valuable subaltern. *Cæsar* calls the district, *civitates Armoricæ*. *Armoric* was, undoubtedly, a *Gaulish* term, describing the locality of these states. In *Welsh*, *ar*, is *upon*,—*mor*, the *sea*,—whence *morig*, *maritime*: the name, in that case, would import, *supermaritime*, a very awkward phrase. In *Bas-Bréton*, *ar*,—*the*, *mor*, *sea*,—whence *moric*, or *morec*, *maritime*—*the maritime (states)*.

The *Welsh* call that country *Llydaw*, from *Lled (Let)* a side, and *aw*, *water*. But for the *Welsh T*, the *Armoricans*, at the end of their words, uniformly substitute *S*—hard, which, the *Romans* frequently mark by the letter *X*. The *Lexovii* are mentioned by *Cæsar*, as a people by the water side.

This word is *Armorican*—*Les*, a *side*, and *Govea*, in composition, *ovea*, *water*; literally *the water side*.

The people of *Le Perche*, in the western extremity of the country, are called *Diablintes*. *Diabell*, in *Bas-Bréton*, is *longinquus*, plural, *diabellint*—*the remote ones*. In *Welsh*, they would have been called *Pellenigïon*

From *Belen*, mentioned by *Ausonius*, in the passage above quoted, comes the *Armorican Bel-ec*, *priest*, *pl. Beleien*.—*Patera*, a *minister* of *Apollo*, is nothing more than

the *Armorican, pautr,* a *boy, servant,* or *attendant.* Κοῖος and Κοίη, are *Greek* for *priest,* and *priestess,* of an inferior class, and rank. See the *Amycl. Inscrip.*

Divona must come, according to the interpretation of the *Gallic Bard,* from the *Armorican, Duc, God* † *Di, divine,* and *fonn, abundant, overflowing.*

The *Armorican* tongue, having maintained its uninterrupted station, in that peculiar district, or division of *Gaul,* whose inhabitants called themselves emphatically, and κατ' ἐξοχην, *Celtæ,* gives a rule to determine, what are, and what are not, *Celtic dialects.*

Here, the *Cornish,* and the *Welsh,* offer themselves as two sisters. The latter of these, if the uniform consistency of its preservation be considered;—if it be recollected that *British Druids* were more pure than those of *Gaul,*—and that *Welsh* has monuments written, above a thousand years ago, (several of them evident relics of *Druidism*) may be regarded as the fairest copy of the language used, in the jurisdiction of *British,* and *Gaulish Druids.*

It is probable, (and is countenanced by respectable traditions) that when the *Cymry* were digesting, and methodizing, their system of *Druidism*—selecting their maxims, and composing those ancient poems, which formed the basis of their history, theology, philosophy, and laws—they cultivated their language with peculiar attention. It became necessary for them to weigh the import of radical terms, —to adopt, with selection, such idioms and phrases, and such rules in derivation, or in composition, as would convey their meaning, with force and precision, to future ages. By those attentions, the vague, and capricious, habits of the

populace were control'd, and the language of *Druidism* received, *in the west*, a discriminate character.

But no sooner was *Druidism* completely established, than of course, it would follow, that such *maxims*, and *poems*, as had then obtained the sanction of public reverence, must have operated, with peculiar efficacy, in ascertaining, preserving, and consecrating the language. They must have constituted a kind of standard for the words, and style, as well as for the religious precepts, and moral discipline, of succeeding *Bards*—upon the same principle, as the language of the *Pentateuch* was the model of composition to the *Jews*.

Translation was prohibited. But as the nobles were educated habitually by their *Druid preceptors*, they would naturally converse in that same language, which they had used in the period of their youth, and which contained, if I may so term it, *their oral grammar*.

Their conversation would also have much influence upon the dialects of the people, with whom they lived,

The people themselves must have been habituated both, to the language, or style of *Druidism*, as delivered in those public institutions, that were designed for their use

The knowledge of the dialects, which prevailed amongst those tribes, who acknowledged the supremacy of *British Druids*, will enable us to ascertain the character of the *Celtic language*, and, at once, to mark it, wherever it may be found.

This character strongly appears in the *Irish*, the *Erse*,

and the *Waldensic*, which, though long separated from the *Welsh*, the *Cornish*, and the *Armorican*, still acknowledges a general affinity, and correspondence to these dialects, in radical terms, and in some essential principles of grammar.

General Vallancey has proved, that *Irish* has a certain degree of connexion with *Chaldaic*, *Arabic*, *Persian*, *Coptic*, and *Phœnician*.

From these premises, and from other *data*, which are ingeniously argued, he infers, that, in the *Irish*, we are to acknowledge emigrants from *India*, to the coast of *Arabia*, *Egypt*, and *Phœnicia*, and from the latter country, by sea, through *Spain*, to the *British Islands*.

I feel infinite respect for the *General's* learning and abilities; I acknowledge that much of his reasoning has force in it; but I am not prepared, implicitly, to receive his complete hypothesis.

Without presuming to decide, whether part of the family may not have taken the *route* here traced for them, or attempting, at this distance of time, and space, to read their monuments in *Asia*, before they appeared upon its *western* coast, I would offer the following observations.

The *Irish* language has a more striking affinity with dialects which are confessedly *Celtic*, than it has with any of the *Asiatic* languages; it may be therefore presumed, that it is, in the main, a language of that race, and family.

The *Celtæ*, or *Gomeritæ*, being an important branch of the *Noachidæ*, may have retained a respectable dialect of

the patriarchal speech, which may have possessed much of analogy to those primeval dialects of *Asia*, without incurring the imputation of a loan from any one of them.

The *Irish* language appears to have arrived at maturity amongst the *Iapetidæ*, while they were yet in contact with *Aramean* families, and formed a powerful tribe in *Asia Minor*, and in *Thrace*. It may, therefore, in particular instances, have more similitude, or analogy to the *Asiatic* dialects, than what appears in those branches of the *Celtic*, that were matured in the *west* of *Europe*.

Those who used this language, consisted partly of *Titans*, of *Celto-Scythians*, or of those *Iapetidæ*, who assisted in building the city of *Babel*, and must have been habituated, after the dispersion, to the dialects of the nations through which they passed, before they joined the society of their brethren. This, may account for some instances wherein the *Irish* corresponds with *Eastern* language, where it also, differs the most, from the *Celtic* of the *Welsh*, and *Bas-Brétons*.

I have already remarked, that *Irish*, or a congenial dialect, once prevailed in *Thrace*, and was diffused from thence, all the way to the islands of *Britain*, whilst, at the same time, it branched off to the *Italian* side of the *Alps*. Part of this family, then, at least, must have reached their destination by land.

A fact, which I apprehend has irresistible force, is the identity of the *Irish*, and *Waldensic* languages. The latter is in use amongst those, who inhabit a few *Alpine* valleys, near the fountains of the *Po*, and whom the *German* in-

vaders called by the name of the *Waldenses*, I suppose from *Walden,—Forests,* a very apt name for the original, and primitive occupiers of so wild a region. It appears, from their situation, that, unquestionably, they are the very same, who, in the *Augustan* age, were named *Cottii*, which, if taken from the *Celto-Galatian*, is perfectly synonimous to *Waldenses*.

Welsh, *Coet:* Corn,† *Cuit;* Armor, *Coat, Sylva.* The *Gauls*, who possessed themselves of the neighbouring country, had then designated them as the *Sylvestres*, for the same reason:—The ancestors of these *Cottii*, and of *S'Coti*, in *British Islands*, were indisputably the same people.

These people appear, to constitute one branch of the *Titanic Celtæ*, who were bending their course westward from *Thrace*, and were therefore ancient inhabitants of *Italy;* but if it should be argued, that they are the remains of those *Gauls*, who crossed the *Alps*, about five hundred years before Christ, and who are pronounced, *(ex cathedrâ,)* by *Mr. Pinkerton*, to have been *Belgæ*, still there is no reason to suppose, they had come from the *Islands* of *Britain*, or had arrived at that spot, by sea, from the *East*. The language and the people travelled *westward*, and *by land*.

Neither history, nor tradition, confirms the hypothesis, that *Phœnicians* planted a colony in *British Islands*. *Ptolemy* imports none of *their* inhabitants from *Egypt*, or *Phœnicia*, nor *Mela*, from the *Poeni*, or the *Aborigines* of *his* native *Spain*. There is no hint of any *Phœnician* colonies, in these islands, prompted by the ancient historians, or geographers, who collected *their* intelligence from actual

remarks, upon the men, or upon the manners, and from continental, or insular traditions.

Let the period have been ever so early, in which the *Phœnicians* procured their tin from *British Islands*, by the intercourse of the natives with *Celtic* Relations in *Spain*, yet it appears, that *Phœnicians* had no early acquaintance with *Britain*. Before the aggrandizement of *Carthage*, the power and the influence of these *Phœnicians*, even in *Spain*, must have been very diminutive indeed. If the pillars of *Hercules* had not hitherto constituted the absolute boundary of their navigation, yet their connection with the exterior coast could have been only that of traders.

Justin asserts, that *Phœnicians*, when erecting the city of *Gades*, in a little island, very near the shore, were so violently opposed by the natives of *Spain*, as to call in auxiliaries from the rising colony of *Carthage*, who, sending a numerous fleet, as well as army, seconded their operation, and secured, for themselves, a considerable territory, in the contiguous province of *Bætica*. *Maur. Ind. Ant.* V. vi. P. 272. *Justin.* lib. xliv.

Their actual intercourse with *Britain* had not yet commenced.

We are informed, by *Festus Avienus*, cited by *Bochart*, "that *Humilco*, a *Carthagenian* general, the first of his name, had been sent, about the time of *Darius Nothus*, (four hundred and twenty years before Christ) by the senate of *Carthage*, to DISCOVER the *Western shores*, and *ports* of *Europe*: that he successfully accomplished the voyage, and that he wrote a journal of it, which *Festus*

Avienus had seen: that, in that journal, the *Islands* of *Britain* are mentioned, by the name of *Oestrymnides*, *Islands* infested by the *Oestrum*, or *Gadfly*. *Meur.* ib. P. 275. From *Boch. Canaan*, L. i. C. 35, 39.

With *Bochart's* leave, I must remark, that *Hamilco's* discovery, was rather of the *Scilly Islands*, than of *Britain*, and that it was only *after the discovery was made*, that either *Tartesians*, or *Carthaginians* had visited them, for the purpose of trade. They found the *natives* rich in tin, as well as in lead, and addicted strenuously to commerce, which they had carried on in their national vessels.

———Turbidum latè fretum,
Et belluosi gurgitem oceani secant——
————rei ad miraculum,
Navigia junctis semper aptant pellibus,
Corioque vastum sæpe percurrunt salem.

Avienus, quoted in *Camden's Cessiteridos. Ed. Gibson.*

The barks, covered with skins, that served them to navigate the *rough channel*, and the *gulf of the raging ocean*, were *British*, or *Celtic* barks. The natives, then, had been the carriers from the *Cassiterides*, which foreigners had known hitherto by fame alone, and by their produce; but which *Herodotus*, who wrote about forty years before the voyage of *Hamilco*, knew not where to find.

Whether the *Carthaginian* added the *Cornish* promontories to his discoveries or no, the name, and the etymology of *Oestrymnides* constitute a whimsical blunder in translating from *British*. *Clêr*, means *Gadflies*: but observe another meaning of the word. " *Clêr*, The teachers,

or learned men of the *Druidical order*, who, under the bardic system, were, by their privilege, employed, in going periodical circuits, to instruct the people, answering the purpose of a priesthood." *Owen, Welsh Dict. in Voc.* It may be concluded, then, I apprehend, that when the *Carthaginians* discovered these islands, they found them infested, not by *Gadflies*, but *Clêr-Druids*.—This palpable mistake, accompanied by that name, will acquit *them* of any hand in establishing this order.

As these tribes, which formed the *Irish* nation, bore the names of those who are known to have been the *Belgæ*, so their language, I think, may be regarded as the ancient *Belgic*.

Doubts have been entertained respecting this language, in consequence of *Cæsar's* assertion, that many of the *Belgæ* originated from *Germany*. But this does not prove them to have been of the *Gothic* family, who in the time of *Cæsar*, were not the sole, nor, perhaps, the most numerous, inhabitants of *Germany*.

Those, of the *Belgæ*, who were called *Germans*, were most probably *Celtic* tribes, whose removal to the *west* of the *Rhine*, was in the memory of tradition.

Tacitus held a respectable office in *Belgium*. The language, the persons, and the manners of the *Goths*, and the *Gauls*, were equally familiar to him. But this acute observer, laughs at the absurdity of those *Treviri*, who were the people of most consequence in *Belgium*, for affecting a *German* origin.—"Tanquam, per hanc gloriam sanguinis, a SIMILITUDINE et inertia *Gallorum* separentur." He finds no real *Germans* in *Belgium*, except a few small tribes, who inhabited *ipsam Rheni ripam*, *the very bank*

of the *Rhine*, amongst whom were the *Ubii*, brought over the *Rhine* by *Agrippa*: and again, "*Per ipsam rhenî ripam collocati.*" These, with an absurdity no less rediculous, blushed at their origin, and sunk their national name in that of *Agrippinenses*.

It is probable, then, that even these tribes, used the *Gaulish* language; and indeed it appears, that very few of those who inhabited the *west* of the *Rhine*, spoke the *German*.

The whole of *Belgium* was a *Roman* province, in the time of *Caligula*. This emperor had the ambition, though he had not spirit enough, to attempt an invasion of *Germany*. Under that pretence, he went as far as the *Rhine*. He then ordered, that some of the *German* guards might be ferried over, and suborned by this artifice, and concealed. It was arranged, that a kind of tumultuous message to him, after dinner, should announce the enemy at hand. Sallying forth, he took these willing captives, and some *German* hostages afterwards, who had been suffered, for this purpose, to escape, and brought them back, chained, as deserters. These captives were deemed, by him, a fit subject of a *Roman* triumph.

"Conversus hinc in curam triumphi, præter captivos et transfugas barbaros, *Galliarum* quoque procerissimum quemque, et, ut ipse dicebat, ἀξιοθριαμβευτον, ac nonnullos ex principibus legit, ac seposuit ad pompam: coegitque non tantum rutilare et promittere comam, sed et sermonem *Germanicum* addiscere, et nomina barbarica ferre." *Sueton Calig.* 47.

"Turning his thoughts to this triumph, besides the barbarian captives, and fugitives, he selected the tallest individuals of the *Gaulish* provinces, and some of their chiefs, and set

them apart, for the better grace to his procession, and he obliged them, not only to redden their hair, and let it grow long, but also to learn the *German* language, and assume barbarous names."

This very peculiar selection, and preparation, would have been superfluous, had any considerable number of his *Belgian* subjects resembled the *Germans*, in their stature, in the *fashion*, or *colour* of the hair, their LANGUAGE, or their *proper names*.

It was, therefore, a *Gaulish*, not a *Gothic* dialect, which prevailed in ancient *Belgium*; and the identity of names amongst the *Belgic*, or *Irish* tribes, is not the only topic of resemblance, which induces me to persuade myself, that the *Irish* and the ancient *Belgæ* were the same. I must add, the facility which resolves the names of men, rivers, towns, and other places, in *Belgium (Gaulish* or *British)* or amongst the *Tectosages* in *Aquitania*, and on the banks of the *Danube*, into *Irish*.

It is recorded, that many inhabitants of *British Belgium*, were pushed forwards into *Cornwall*, or towards its borders, upon the aggrandizement of the *Saxons*.—Accordingly, of the *Welsh*, *Armorican*, or *Cornish* dialects, the latter has the most affinity with *Irish*.

In the *Irish*, the *Erse*, and the *Waldensic*, I, therefore, distinguish the *Celtic* of those tribes, that were not fully included within the pale of *British* and *Gaulish Druids*, and consequently, whose language was not affected by the cultivation which those *Druidical* sages bestowed upon their national tongue, after their arrival in the *west* of *Europe*. The *Irish* appears to be, upon the whole,

better preserved than either the *Erse*, or *Waldensic*: it contains abundantly more of written documents; but as the difference between them all, is trifling; I shall speak of them in general as *Irish*, and shall remark some particulars in that language, which appear as defects; but yet more arising from the accidents it has undergone, than as being the inherent parts of its genius and character.

As it has long been the language of the populace, local usage has thrown such irregularity upon its verbs, that grammarians conceived them to be governed by no rule, till *General Vallancey* demonstrated the error of that opinion, in *Ireland*, and Mr. *Shaw*, in *Scotland*.

The poets have been long in the habit of substituting *E* for *I*, or *I* for *E*, and of using *A O* or *U* indifferently, in composition, and sometimes in simple primitives. This habit, which rather savours of the *Eastern* school, is evidently injurious.

In opposition to the general usage of ancient languages, the *Irish* fall into a compendious method, of making but one syllable, and frequently but one sound, out of as many vowels as come together in a single word.

Several of the consonants, in composition, are either silenced by a point, or an *H*, or so changed and softened in the mode of *oral delivery*, that one's *ear* is no longer able to judge of the component parts, in a multitude of compound words. In this abuse, the neighbouring *Scotch* imitate the *Irish*, because they have been generally in the habit of using *Irish* books, and masters.

It is evident, that such customs did not prevail anciently,

in the same degree as at present, and, consequently, that in their mode of pronouncing, they have innovated upon the language. For those letters which are equally written by the *Irish*, and *Welsh*, or by the *Irish*, and *Waldenses*, are audible in one language, when they are silent in the other: and it may be taken for granted, that the common ancestors of these people, acquired their terms by the *ear*, not the *eye*: or that sounds, like these, originally were uttered, which are equally retained, by their *symbols*, in each dialect.

As the *Celtic* dialects are more valuable, for the purpose of unfolding antiquity, than for general use, the *written Irish*, and its oldest orthography, are preferable to the *Oral*.

To the antiquary, this language is of the utmost importance. It is rich, in pure and simple primitives, and which are proved such—by the sense and structure of the longest written compounds—by their supply of many roots which have long been obsolete, in the *Welsh* and the *Armorican*, but still occur in the compounds of these languages,—and by their use, in connecting the *Celtic* dialects with *Latin*, with *Greek*, with *Gothic*, and perhaps with some of the *Asiatic* languages.

I would not be understood as meaning, that our *Welsh* came into the possessions of a different family, who spoke the *Irish* language; but I do mean, and represent, that many of the simple primitives, formerly possessed by them, and still preserved by the *Irish*, have been generally disused, though occurring in the oldest writers, and in the derivative, or compounds of their present language. The case with *Irish* is exactly parallel—Many words that are

marked as obsolete, in their *glossaries*, are still understood by the common people in *Wales*.

Both of the nations, then, have thrown aside a part of their ancient stores: But as the *Irish* retain a more ample number of simple terms, than we do, and as the several tribes which use this dialect, or those connected with it, were not completely received into the pale of *British Druidism*, it may, I think, be inferred, that the *Irish*, after we have discarded its *eastern*, and such other adventitious terms, as cannot be derived from its native roots, presents the most accurate copy of the *Celtic* in its *original*, and *primitive* state, in the same manner as the *Welsh* does that, of the cultivated, or *Druidical Celtic*. But in order to obtain a sound and a deep knowledge, of the general, and the discriminate character in the *Celtic*, we should compare all these dialects together.

I shall add some discriminate marks of the *Celtic*, considered as one language.

Its elementary sounds are of two kinds—*Primary*, expressed by the sixteen letters used by the *ancient Greeks*, with an addition of the *Digamma*.—*Secondary*, or inflections of the former; as, *Bh*, or *V*, from *B*; *Ch*, or χ, from *C*; *Dh*, or *Dd*, (as *th* in *that*) from *D*, &c.

All words used absolutely, or out of regimen, begin with primary sounds, except a few modern corruptions, in *Cornish*, and *Armorican*, which admit of the *V*; and *Welsh* words in *Ch*, where the initial, vowel, or syllable, is dropped.

Primary sounds, in composition, are not only changed

into their *secondaries*, but admit also of inflection amongst themselves, and are changed, in conformity with certain rules, into others, of the same organ; as, *P* into *B*; *C* into *G*; *T* into *D*, &c.

These characters distinguish the *Celtic* from the *Gothic*, and most other languages.

The roots are very simple. A single vowel, or a diphthong, not only forms a particle, as in other languages; but frequently a noun, and a verb. There are few, if any, combinations, consisting of a single *primary* consonant, followed by a vowel, or diphthong, or of any consonant, preceded by a vowel, or dipthong, which have not their meaning, and which do not even preside at the head of a numerous family. Into such roots as these, we can resolve the longest words that are *purely Celtic*.

The roots, must not be considered as absolute, or fixed names of objects; as *earth, water, tree, stone, &c.* but as the expressions, or marks of leading ideas; or as describing certain modes of existence, or of operation, which present themselves to our senses: and therefore, as agreeing, so far, in their nature, to the roots of the *Hebrew*, as they are developed by the learning, and genius of *Parkhurst*.

Thus, for example, the *Irish Ur*, signifies, a *covering over*, a *spreading upon*. Hence it is transferred by them to a variety of objects, &c. in which this image presents itself; as *mould, earth, fire, water, verdure, heath, evil, slaughter, brave, very, &c.*

The *Welsh* verb *a*, "*will proceed*," or, "*go forth*,"—

hence it signifies, in a sister dialect—an *ascent, hill, promontary, wain, car,* or *chariot.*

This mode of appropriation, is natural.—If man invented language, or if he received such rudiments of speech as were conformable to the laws of his nature, his first efforts must have been, to *describe* things for which he had, as yet, no definite names, and which he only knew, by the impression made upon his nerves and senses.

Compounds, derivatives, and the accidents of *Celtic* words, are produced, not by the junction of unmeaning sounds, to the original term, but by incorporating with it, roots of a known value.

SECT. IV. *Probability, resulting from the hints of classical writers, that our* Druids *were acquainted with letters.—National evidence of the* Celtic *tribes, upon this topic.—And first; of* Druidical Tokens, *or* Symbols.

IN order to obtain the accurate perception of the arts, amongst any ancient people, it is necessary to fix the attention, upon certain prominent objects, and consider them separately. I, therefore, propose, in this, and the following sections, to examine the *Celtic* pretensions to the knowledge of letters, previous to the *Roman* intercourse; and, as well as I can, to ascertain the means they possessed, as well as the methods they used, for the purpose of conveying their ideas, to a distance of time, or place.

No question, relating to this primitive nation, has been more eagerly discussed, or more unsatisfactorily determined. According to some antiquaries, these *Druids*, amongst those of the *Celtic* tribes, in which they obtained an establishment, had an alphabet, either peculiar to their countrymen, or else borrowed from the *Phœnicians*, or from *Greek* schools, at *Marseilles*; whilst others positively deny, that our *Druids*, of these *islands*, had the use of letters, or any other *medium*, for the record of their facts, besides *oral tradition*, or the *songs of the Bards*.

For this diversity of opinion, it is easy to account. The learned can discover no books, nor inscribed monuments of the *Celtæ*, previous to the epoch of *Christianity*. They

take it for granted, that no ancient, authentic, and well-accredited accounts, remain amongst the descendants of this people; they labour, therefore, to decide the question, by the single authorities of *Greek*, and *Roman* writers.

These, furnish a few hints, upon the subject, which may serve as grounds of dispute; but nothing clear, and positive enough, to silence contradiction. Writers, therefore, decide this question, variously, according to their preconceptions respecting the *Celtæ*.

When I again quote a few passages, which have been already adduced, and a few observations of my learned predecessors in this field, I must assume the liberty of considering the literature of the *Gaulish* and *British Druids*, who composed but one body, as resting upon the same ground. And it is clear, to me, that *Cæsar* adverts to the *Druids* of both countries, in the following remarks:—

Neque fas esse existimant ea [quæ ad disciplinam pertinent] *litteris mandare quum, in reliquis* FERE *rebus, publicis privatisque rationibus,* GRÆCIS UTANTUR LITTERIS.

Id mihi, duabus de causis, INSTITUISSE *videntur; quod neque in* vulgum disciplinam efferri velint, *neque eos qui discant, literis confisos, minus memoriæ studere. B. Gal.* L. vi.

" Nor do they deem it lawful, to commit those things (which pertain to their discipline) to writing; though, *generally*, in other cases, and in their public, and private accounts, they use *Greek* letters."

" They appear, to me, to have established this custom,

for two reasons; because they would not have their secrets divulged, and because they would not have their disciples depend upon written documents, and neglect the exercise of memory."

This passage furnishes no more proof, that *the Druids* were (even comparatively,) illiterate, than our prohibition of religious pictures, and images, which prevail in *Roman Catholic* Churches, can be received as proof, that we are (comparatively) ignorant of painting, or sculpture. *Cæsar's probable* reasons, for a marked prohibition of letters in a certain case, forcibly argue, that *our Druid* was a master of their import: and this prohibition, being an *institute*, or *fundamental* part of his *law*, evinces, that such knowledge was not recent. Nor is it asserted, that *his* order had *Greek* letters alone. The word *ferè, (generally,)* appears to intimate the reverse. We, for example, *generally* use *Roman* letters; but, on some occasions, we employ the national, and the old *English* characters.

The *Roman* general wrote a dispatch to *Cicero, (Quintus)* in *Greek*, that his letter might not be intercepted, and by that event his enterprize discovered by the *Nervii*. *Bel. Gal.* L. v.

And, I think, it was, principally, that circumstance, which induced *Jos. Scaliger*, to expunge the word "*Græcis*," in the passage above cited.

But in this he took a wanton liberty with his text. The tablets of the *Helvetii*, a *Gaulish* people, were "*Litteris Græcis confectæ*."

May it not be supposed, that the *Gauls generally*, wrote

their own language in letters much resembling *Greek*, though not exactly the same; and that, whilst those *Gauls*, who attended the *Roman* army, were explaining the contents of the *Helvetian* tablets, *Cæsar* having the curiosity, himself, to look at them, had remarked the affinity between *Gaulish* characters, and those of *Greece*.

There are solid grounds for the inference, that, in *Cæsar's* age, the alphabets of these two nations were not exactly the same.

Mr. Astle, (who has discussed the subject of ancient letters, with consummate ability) gives a series of *Gaulish* characters, which are somewhat similar to those of *Greece*. They were taken from the monumental inscription of *Gordian*, the messenger of *the Gauls*, who suffered martyrdom, in the third century, with all his family.

The author thus reports of them: "These ancient *Gaulish* characters were *generally* used, by that people, before the conquest of *Gaul* by *Cæsar*; but after that period, the *Roman* letters were gradually introduced." *Origin and progress of writing*. P. 56, with reference to *Nouveau Traité de Diplom.* V. i. P. 704.

And again, P. 57. "The ancient *Spaniards* used letters, *nearly Greek*, before their intercourse with the *Romans*, which may be seen in *N. T. de Dipl.* V. i. P. 705." See other authorities there cited. *Astle*. P. 86.

The inhabitants of *Gaul*, and of *Spain*, had, therefore, letters, resembling those of *Greece*, previously to the intercourse with *Rome:* and I would thence infer, that letters

must have been, at least, in some degree, known to our *British Druids*, the avowed masters of the *Gaulish order*.

This inference is counter-signed by positive credentials. I have already shown, that under the name of *Hyperboreans*, the *older Greeks* described the order of *Druids*, especially those of this island. And though I have not an opportunity of authenticating the passage, I confidently rely upon the evidence of the respectable writer above named, that "*Plato*, somewhere mentions *Hyperborean* letters, very different from *Greek*." *Astle*, P. 46.

Whatever difference *Plato* may have remarked, between the letters of *Greeks*, and those of *Druids*, or *Hyperboreans*, it appears, that, in the time of this philosopher, they were so far dissimilar, as to constitute a distinct series. The *Celtæ*, therefore, had not, recently, acquired the knowledge of letters, from their *Greek* school at *Marseilles*.

Some tribes of this nation must have possessed this knowledge from remote antiquity. *Strabo* says, of the *Turditani*, in *Spain*.—"These are the wisest amongst the *Iberians*. They have letters, and written histories, of ancient transactions, and poems, and laws in verse, as they assert, six thousand years old."

This people could not have been the descendants of the *Phœnicians*, who were obliged, about four hundred years before the time of *Strabo*, to employ a *Carthagenian* fleet, and army, for their protection, whilst they were building a single town in one of the *Islands*, near the shore.

Had the letters of the *Turditani*, been *Phœnician*, they must have been so recognised, and claimed. They could

not, in that case, have been the subject of national boast. The arrival of the *Phœnician* traders, upon the coast of *Spain*, though an ancient event, was in the reach of history. The introduction of letters amongst the *Turditani*,—as appears from the exaggeration of their chronology, a little tempered and qualified,—was lost in its antiquity.

When their "*six thousand years*," have been reduced within bounds of probability, it must be acknowledged, that at least they have claimed the use of letters, from the time when they first became a distinct society. They seem evidently to have branched from the *Celtic* stock. *Mela*, the geographer, born in the neighbourhood, and, therefore, no stranger to its inhabitants, omitting their name altogether, extends the *Turduli* over those regions, about the banks of the *Anas*, which *Ptolemy*, and some others, divide between the *Turduli*, and the *Turditani*. This learned *Spaniard*, then, regarded them as one people, and he places their ancestors, or the *Turduli veteres*, in the middle of *Lusitania*, a coast, as to which he affirms.—"*Totam Celtici colunt.*" L. iii. 1.

This people, then, had preserved very ancient letters, which belonged to the *Celtic* nation: and it has not, *altogether*, escaped the notice of the learned, that from remote antiquity, the *Celtæ* possessed letters, not very dissimilar to those of the ancient *Greeks*.

Non desunt qui priscos Druidarum *characteras, et elegantes, et Græcis similes, fuisse credunt. Xenophonte, siquidem, et* Archilocho *testibus, literarum figuræ, quas, in* Græciam, *è* Phœniciâ Cadmus *intulit,* Galaticis, *quam* Punicis *sive* Phœniciis, *similiores extitêre.*" *Bucher. Fr°.* P. 183.

" There are those who think the *Druids* had ancient characters, which were both elegant, and similar to those of the *Greeks*. For according to the testimony of *Xenophon*, and *Archilochus*, the figures of those letters, which *Cadmus* brought out of *Phœnicia* into *Greece*, resembled *Gaulish*, rather than *Punic*, or *Phœnician* characters."

We cannot accuse either *Xenophon*, or *Archilochus*, of recording absolute nonsense. They must have meant, that the *Gauls*, or *Celtæ*, from remote antiquity, even before the supposed æra of *Cadmus*, had possessed letters, that were *similar to those which had been ascribed usually to that celebrated personage*.

There are some grounds, then, for the opinion, that the *Celtæ* were acquainted with letters, long before the establishment of the famous *Greek school* at *Marseilles*.

The similarity of the two series, is a good argument of their common origin; but it furnishes no clue for the discovery of their first proprietors. " Did the *Celtæ* borrow letters from *Greece?* or *Greece*, from the *Celtæ?*

The invention of letters is concealed in the darkness of time. I, therefore, think it most reasonable to suppose, that both nations derived them from a common ancestor.

Mr. Astle, having diligently weighed the opinions, and authorities, of his predecessors, declares—" It might be improper to assert, that letters were unknown before the deluge, recorded by *Moses*," P. 46.

He observes, that—" Three opinions have prevailed, respecting the origin of the *Greek* letters; the first, that *Cad-*

mus was the inventor; the second attributes them to *Cecrops*; and the third, *with more reason*, to the *Pelasgi*." P. 66, Note.

This general name of *Pelasgi*, comprehended a very considerable part, of the early inhabitants of those countries, which *Moses* assigns, exclusively, to the *Iapetidæ*. Their character seems to identify them with *Titans* of this family, the *Celto-Scythæ*, or those descendants of *Japheth*, who had been concerned in building the tower of *Babel*. The same idea is confirmed, by the names of several of their tribes; *Thesproti, Caucones, Macarei, Aegeones, Cynæthi, Titanes, &c. Apollodor.* L. iii. 8.

Their families were, at an early period, spread over *Greece*, and several regions of *Europe*, or ancient *Celtica*; and these families may, as far as the introduction of an alphabet ca have depended upon *them*, have carried the same copy, wherever they went.

Mr. Astle pronounces the *Etruscan* alphabets to be *Pelasgian*;—he cites the authority of *Herodotus*, that a colony of these, went by sea, from *Lydia*, into *Italy*, under *Tyrrhenus*, and he dates this expedition, about A. M. 2011, or, 1993 years before Christ. P. 53.

Taking this proposition, as I find it stated by *him*, I would remark, that such *Pelasgi*, as came into *Europe* from the shores of *Asia Minor*, in the time of those *post diluvian* patriarchs, *by whom the earth was divided*,—were, undoubtedly, *Iapetidæ*, and probably, comprehended families, both of *Gomer's*, and of *Javan's* house, who had, thus far, an equal claim to the knowledge of letters.

This little sketch may suffice, to shew the *general pra-*

bability, arising from ancient evidence, and from the testimony of surviving monuments, that, *western Celtæ,* and their *Druids,* were, from remote periods, acquainted with letters, (however they may have qualified, or prohibited, the use of them) and had an alphabet, similar to that of the ancient *Greeks,* which yet, was not recently borrowed from that people, but sprung from a remote, and common origin to both nations.

The following observations, drawn from sourses less accessible to men of letters, will, perhaps, throw some new light, upon this interesting subject.

It is a fact, generally known to those who are at all conversant in the language, and the history, of the *Welsh,*—that some very old works of *British Bards,* are still extant, particularly those of *Aneurin, Taliesin,* and *Llywarch Hên,* who lived in the sixth century. See *E. Llwyd's* Catalogue of *British* MSS. *Archæol.* P. 254, &c.—and *Evans's Specimens,* London, 1764. P. 54, 63, &c.

These works possess all the internal, and the external marks of authenticity, that can, with reason be demanded. They agree with *Saxon* authors in their account of historical facts, which the modern *Welsh,* without their aid, could never have reached.

Their authors are mentioned in the oldest and best copies of *Nennius. Evans,* P. 66.

They are frequent objects of allusion, and are often quoted by their successors, in the times of the *Welsh* princes;—

many of them are still preserved, in copies, on vellum, from five hundred, to eight hundred years old. *Llwyd.*

It is clear, from the testimony, and the general tone of these *Bards*, that the memory of *Druids* was neither obliterated, nor lightly esteemed, amongst *Britons* of *their* time. They not only declare, and profess, a veneration for the doctrine of those reverend sages, but avow their obligation to them for much of their own science.

Taliesin, who is called *the chief of the Bards*, expressly declares himself to have been received into the order of *Druids*, and professes to inculcate several of their genuine doctrines. Many of his remaining poems treat largely on the *metempsychosis*,—the *formation of the world*, and *of man*,—the *nature*, and *first principles of things*,—or other mysterious subjects, which have been ascribed, eminently, to the order of *Druids*.

In the works of such *Druidical* disciples, it will not be unreasonable to expect more particular information respecting the arts, or traditions, of the *Druids*, than such as can be obtained from *Greek*, and *Roman*, writers.

Respecting the subject before us, it may be collected from these documents, that our *Druids* possessed a *general system of tokens, or symbols*; which they not only used in their divinations, *by lot*, but applied, also, to the purpose of communicating ideas, and thoughts. That system appears to have been formed upon the following principle.

Discriminative characters, or properties, had been observed in particular species of trees, and plants. These were not of a kind, which demanded the eye of an expert na-

turalist, alone, to discover them; but which presented themselves, obviously, to popular, notice and remark: such as, the expanding boughs, and leaves, of the *oak*,—the *length* and *uprightness* of the *fir*,—the *quivering motion* of the *aspen leaf*,—or the *hollowness* of the *reed*.

These obvious peculiarities, had suggested, naturally enough, to a simple race, distinct, though general ideas, of the respective trees, or plants, and had given them a natural hint of comparison, between other objects, and those plants, whenever the same general idea should present itself.

Thus, of a man, who possessed an expanded mind, it would be said,—in perfect agreement with language of poetry, at this day,—"*He is an oak*;"—of another, who was liable to be intimidated, was irresolute, and wavering, "*He is an aspen leaf*;"—or, of a third, who was hollow, and deceitful, "*He is a reed*."

Men, in progress of time, had proceeded so far, as to convey these general ideas, from one place to another, by means of a *leaf*, or *sprig*, of the characteristical tree, or by several of them, artificially combined. From such rude, and simple openings, evidently, arose that system of general *symbols*, which had been retained by our *Druids*, and which, at last, grew into a science of such importance, and of such comprehension, that our *Bards* of *Druidism*, vaunted themselves, not a little, upon *their* complete acquaintance with it,—emphatically denominating the application of its principles, *rhîn*, or *run*, the *secret*, or *mystery*.

This, profound, secret, they guarded, from the knowledge of the vulgar, with peculiar jealousy, and circumspection:

the formation, therefore, which they have left us, upon the subject,—though it ascertains the fact, that, unquestionably they possessed that system,—is not adequate, of itself, to the task, of developing its practical application.

Their notices consist, only, of such mysterious hints, as *Druids* might have communicated safely to their disciples, during the infant stages of their probation, and would require a further explanation, after their admission. Thus, magnificently, *Taliesin* speaks of *his* attainments, in this deep science—

Myvi yw *Taliesin*,
Ben *Beirdd* y Gorllewin:
Mi adwaen bôb corsin,
Yngogov Gorddewin.

W. Arch. V. i. P. 34

"I am *Taliesin*,
Chief of the *Bards* of the *west*;—
I am acquainted with every *sprig*,
In the cave of the *Arch-diviner*."

In another poem, entitled *Angar Cyvyndawd, (Concordia discors)* he makes a further boast of his very superior knowledge—

Gogwn—Pwy amgyfrawd gwydd,
O aches ammodydd:
Gogwn dâ a drwg.

Ibid P. 36.

" I know the intent of the *trees*,
In the memorial * of compacts:
I know good and evil."

And again—

Atwyn yd rannawd,
Gwawd neu mevl, gogyfrawd,
Aches gwydd Gwyddion—
Gogwn i 'nevawd.

" I know which was decreed,
Praise, or disgrace, by the intention
Of the memorial of the *trees* of the Sages—
I understand my institute."

Notwithstanding this occasional boast, of superior knowledge, it may be collected from the following quotations, how little the *Bards* were disposed, or public spirited enough, to make strangers as wise as themselves. They are taken from the *Gorwynion*, or *Elucidators*, a piece ascribed to *Llywarch Hên*, who lived, as I have already observed, in the sixth century.

This piece contains about one hundred lines, in such *triplets*, as we ascribe to the ages of *Druidism*, and it consists of hints, respecting the information, conveyed by the *leaves*, and *sprigs*, of certain *trees*, and *plants*. The subject is confined here, to the use of those *leaves*, and *sprigs*,

* This sense of *Aches* is become obsolete in *Welsh*; the *Cornish* retains it, in the plural form.—*Acheson, Memorials, Inscriptions.*

Pylat vynnus screfe a vewnas Crest *acheson.*

" *Pilate* would write *inscriptions* of the life of Christ." *Dr. Pryce's Dict.*

as *lots*, or as *tokens:* and the language has been so guarded, that, sometimes, the intended *plant* is only intimated, by an ambiguous periphrasis; thus, in the 26th *triplet*—

Gorwyn blaen brwŷn-brigawg wŷdd,
Pan dyner dan obenydd—
Meddwl serchog syberw vydd.*

" The top of the *rush-sprigg'd* tree, [the birch] declares,
When drawn under the pillow—
The mind of the affectionate will be liberal."

10th *triplet.*

Gorwyn blaen derw, chwerw brîg on,
Chweg ewyr—" Chwerthiniad ton:
Ni chêl grudd custudd calon."

" The *top of the oak,* the bitter *sprig of the ash,*
And the sweet *brakeweed* declare—*a broken laugh.*
The cheek will not conceal the anguish of the heart."

22d *triplet.*

Gorwyn blaen Celli, gogyhyd yswydd,
Adail derw, dygaydydd †—
A wêl a gâr gwyn ei vyd.

" *The top of hazels—privet of equal length,*
Tied up with oak leaves, declare—
Happy is he who sees whom he loves."

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* *W. Arch.* V. i. P. 122.

† *Dygydiaw,* to *connect,* or *tie up together.*

The other triplets proceed in the same character—

The *Bard* is labouring, continually, to *guard* the main secret, agreeably to the injunction delivered, in the following mystical triplets, upon the same topic, and which have been regarded, as the oldest remains of the *Welsh* language, and as genuine relics of *Druidical ages.*

Marchwiail bedw briglas
A dyn vy nhroed o wanas;
Nag addev rîn i wâs.

Marchwiail derw mwynllwyn
A dyn vy nhroed o gadwyn—
Nag addev rîn i vorwyn.

Marchwiail derw deilar
A dyn vy nhroed o garchar—
Nag addev rîn i lavar.

" The shoots of the *green-topped birch*
Will draw my foot out of a snare:
Reveal not the secret to a youth.

The shoots of the *kindly oak*
Will draw my foot out of a chain:
Reveal not the secret to a maid.

The shoots of the *leafy oak*
Will draw my foot out of prison—
Trust not the secret to thy voice."

The above quotations may suffice to shew, that those *Bards*, who professed themselves the disciples of *Druids*,

assumed their knowledge in a systematical art, of collecting, and communicating, certain ideas of things, and of their several relations, by the *leaves*, and *sprigs*, of particular *trees*, or *plants*; and considered the perfect knowledge of this art, as a valuable accomplishment.

To these authorities, I may add, that the *Welsh*, a people, proverbially tenacious of their ancient customs, and of their traditions, have, to this day, preserved the vestiges of that system, though, it appears, they have quite forgotten the elements, or principles, upon which it was founded.

Mr. Owen, in his *Dictionary*, of the *Welsh language*, records the following fact, under the word, *Bedw*.—"The *birch* was an emblem of readiness, or complacency, in doing a kind act. If a young woman accepted of the addresses of a lover, she gave him the *birchen* branch, mostly formed into a crown; but if he was rejected, she gave him a *collen*, or *hazel*."

And again, under *Coll*.—"There is an old custom, of presenting a forsaken lover with a *stick*, or *twig* of *hazel*, probably, in allusion to the double meaning of the word,—*loss*, and the *hazel*."

I am induced, by some hints, which occur in the old *Bards*, to conjecture, that, in those cases, where the use of common letters was prohibited, the ingenious *Druids*, having duly arranged their symbolical *sprigs*, knotted them up in strings, like those of the ancient *Chinese*, or the famous *quipos*, of the *Peruvians*.

Upon one of these ancient symbols, *Taliesin* says—

Gwern, blaen llîn,
A wnaent gyssevin—

" The *alders,* at the *end of the line,*
Began the arrangement."

In the *Gorwynion,* quoted above, we find,—" The tops of the *hazel,* and the *privet,* of equal length, tied up with *oak leaves.*" And in *Buarth Beirdd,* or the *Circle of the Bards,* the following remarkable passage occurs—

Wyv llogell cerdd, wyv llëenydd:
Carav y gorwydd a gorail clyd,
A bardd a bryd, ni phryn ired.
Nyt ev carav amrysoniad:
A geibl celvydd ni meuedd mêdd.
Madws myned i'r ymddiod,
A chelvyddeid, am gelvyddyd,
A *chanclwm, cystwm Cywlad.**

" I am the depository of song; I am a man of letters:
I love the *sprigs,* with their *woven-tops secured,*
And the *Bard* who composes, without purchasing his liquor
I love not him,—the framer of strife:
He that reproaches the skilful, possesses no mead.
It is time to go to the banquet,
With the artists employed about their mystery,
With a HUNDRED KNOTS, after the *manner of our countrymen,*"—or " *Of the Celtæ.*"

* *W. Arch.* V. i. P. 27.

SECT. V. *On the formation of an Alphabet, upon the principle of general Symbols.*

THAT such a system of *symbols*, conveyed, in its original state, and primitive application, the ideas of things, and their several relations, has been shewn; but it has not yet appeared, how it was connected with definite *words*, or with *elementary sounds*. Thus, by a *leaf*, or *sprig* of the *oak*, *Druids*, in the act of divination, may have collected, and communicated, (amongst others of the order,) an image of *spreading*, *expansion*, or *unfolding*: *sprigs*, or *leaves* of the *asp*, might present the image of *removing*, *wavering*, *fluttering*, or *inconstancy*; but *symbols* like these, in the light we have hitherto contemplated them, may have had no affinities with *one*, more than *another*, of the synonymous terms, and may have had no relation to the *elementary sounds* of any term whatsoever. Thus far, then, a system of language by *symbols*, may have been totally different, in its nature, from alphabetical writing. It may have been purely *hieroglyphical*. But the art, as it may be ascertained, by the evidence of the same authors, did not rest here.

The system, considered as *Druidical*, had attained such a degree of perfection, that the same *hieroglyphical sprigs*, were become the *symbols* of *sounds*, as well as of *things*, or of their several *relations*;—and that even delineations of them had been constituted into a regular alphabet.

This task, of improving, and of maturing a series of general tokens, into *elementary* letters, seems to have been an effort of invention, so far surpassing the degree of *acumen*, ascribed usually to a rude, and primitive race, that few, perhaps, will agree to its truth, upon any arguments, that fall short of demonstration. It might, perhaps, then, be more desirable, to rest the cause, upon evidence of the *fact*, than to adduce reasons for its *probability*.

The following observations, however, may serve to shew, that, at an early period of society, and amongst a people, who spoke a language, resembling the *(radical) Celtic*; such an invention would have been more natural, and more obvious, than it could be, in the modern state of cultivated nations.

Though the system of the *Druidical* symbols, as far as we have hitherto traced it, had no visible dependence on particular words; yet, its general connection with language, was obvious, and was necessary.

Let it be supposed, for instance, that a *Druid* had consulted his lots of *magic*, or had received intelligence, by means of the *symbols*, or tokens, respecting the intention of a General. Let it be demanded of him, what information he had collected, upon such an occasion, and he would naturally answer, in the terms of *his* language, either by repeating the names of the lots, or *symbols* in due order; as, the *asp*, the *fir*, the *furze*, the *yew*, and *quicken* tree; or else, by reciting the characteristical ideas, under which these emblems were generally viewed; as, "*He—proceeds—out of—his place.*" Thus it is, that *sym-*

bols, like these branches of *sprigs*, may represent *words*, as well as *ideas*.

But, as most languages have many synonymous terms, consisting of *elementary* sounds, very different from each other; and, as the generality of the words are formed by combinations of *several elementary* sounds, it will be replied, that *symbols, like these, could not have represented the simple elements of speech, in a manner so distinct, as to constitute the rudiments of an alphabet.*

The main force of this objection may, however, be a little broken, by a retrospect into those properties of the *Celtic language*, which are mentioned in *Sect.* III. and which, perhaps, characterized the original state of language in general.

The *radicals* of this language are of the simplest nature imaginable. They consist either of single vowels, or of single consonants, connected with a vocal power.

Before the birth of compounds, and of derivatives, the *vocabulary* of such a language, must, of course, have been circumscribed, within the narrowest limits, and, perhaps, it comprised no terms, that were properly synonymous. Whenever the mind, therefore, discriminated an idea, the term, by which it was to be expressed, was limited and certain.

The *Celtæ* regarded each of their *elementary* sounds, articulate, or vocal, as having a natural affinity, or correspondence, to some general image, or perception; and it was *their* opinion, that the name of the respective ideas could

be so properly expressed by other sounds. Hence, the continual effort of their *Bards*, to cherish, and perpetuate, the characteristical sounds, in their descriptions of *strength, weakness, velocity, slowness, weight, smoothness, levity, asperity, &c.* which the laws of their metre sometimes rendered a very arduous task.

Of the extreme simplicity, which characterised the primitive *Celtic*, I may offer an example, in the message which I have supposed—

" He proceeds, out of his place," " *E â ô i le:*"

Let us only imagine, that, a language of the people whoever they were, by whom the system of general symbols was first improved into alphabetical writing, retained these, or the like properties, and then, we shall bring this most curious invention, within reach of human abilities.

If the descriptive term, and the idea described, had a natural connexion, between each other, and, were mutually suggested, the symbol of the one, would, of course, become the symbol of the other.

If primitive terms were so simple, as to consist of elementary sounds, the symbols of those terms, would, at the same time, have typified the simple elements of language: and, consequently, the invention of *hieroglyphics*, or, of *letters*, whilst men spoke one simple language, must have been *one*, and the *same thing*.

Leaving this topic at present, and at the mercy of criticism, I shall proceed, and give *Taliesin's* testimony, as to the fact. Be it still remembered, however, that we must

not expect, here, a testimony, delivered in the language of an historian. The doctrine is taught by *him,* who is afraid of exposing his aweful mysteries, to the eyes of the vulgar, and profane.

Amongst the remaining works of this *Bard,* there is an allegorical poem, of near two hundred and fifty lines, entitled, *Câd Goddeu,* the *battle of the trees,*—or, of *intentions, dēsigns,* or, *devices,*—for the idiom of the language will bear either construction. The author begins, in his usual, (that is, in his mystic) strain, with a relation, as it should seem, at first view, of his own transmigrations, or of the various forms which he successively assumed. But the entire poem is an allegory: and from the general design, it may be collected, that, by these changes, the *Bard* means to delineate the ripening progress of art, science, or invention, and the successive subjects of investigation. We may, therefore, consider him, as personifying science, or the inventive, and contemplative principle, when he says*—

Bûm yn lliaws rhîth.
Cyn bûm dyscyvrith, &c.

" I was in a multitude of shapes,
Before I assumed a consistent form."

Having enumerated about sixteen of these forms, he says, in the twenty-third line.

Bûm Gwydd yngwarthan.

" At last, I became *trees,*"—or— " A *sage.*"

* *W. Arch.* V. i. P. 28.

The word *gwydd*, when plural, signifies *trees*; if singular, a *sage*, or *philosopher*.

From this passage, it becomes the main business of the poem, though interspersed with mysterious hints, to describe the allegory of arming the symbolical *trees*, or *plants*, and bringing them out, in order of battle. The device is not without sublimity, though of rather a wild and singular cast;—but this poem is not the only piece, which touches upon the subject.

There is an ænigmatical account, of the same *battle*, in the first volume of the *Welsh Archæology*, P. 167, to which I refer the Reader for the original: the following is a literal translation.

" The history of the battle of the *trees*."—

" These are the versicles which were sung, at the battle of the *trees*, or, as others call it, the battle of *Achren*, [I. *Crann*, a *tree*; whence, *cranchar*, a *lot*, or *token*, i. e. a *tender tree*, or *sprig*.] It happened, on account of a white *roebuck*, and a *whelp*, which came from the lower region, and were taken by *Amathaon*," [from *Mâth*, *kind*, *species*, and *honi*, to *discriminate*,] " the son of *Dôn*," [*genius*.] " For this reason, *Amathaon*, the son of *Dôn*, engaged with *Arawn*," [*eloquence*, the *faculty of speech*,] " king of the lower region."

" And there was a man, in the battle, who could not be conquered, till his name was known: and, on the other side, there was a woman, called *Achren*, [*a tree*,] whose party could not be overcome, till *her* name was discovered.

And *Gwiddion*, [the *philosopher*, another name of *Amathaon*,] the son of *Dôn*, devised the name of the man, and sung these two versicles."

" Surefooted is my steed, before the spur,—
Thou, with the head of *Olgen*, save thyself by speedy flight,
Brân, is thy name, thou with the fair locks."

" Surefooted is thy steed, in the day of battle,
Conspicuous is the *alder-top* in thy hand,
O *brân*, its cracked bud and sprig are found on thee!"

" And the good *Amathaon* conquered."

Olgen, *Olgwen*, or, *Olwen*, is the *Venus* of *Britons*: *Brân* signifies, an *omen*, or *token*—

I shall now quote, and then translate, some of *Taliesin's* lines, upon this topic—

Nid mi wyv ni gân
Ceint, er yn vychan,
Ceint ynghad Godeu brig,
Rhûg Prydein Wledig.
Gweint veirch canholig
Llynghesoedd meuedig:
Gweint mîl mawren,
Arnaw yd oedd can pen,
A chad erddygnawd,
Dan vôn y tavawd;
A chad arall y sydd,
Yn ei wegilydd.

" I am not he who cannot sing

Of the conflict, small though I be,
The conflict, in the engagement of the sprigs of trees,
Before the ruler of *Britain*.
The central steeds moved
The freighted fleets—
There moved a bold-spirited creature:
Bearing a hundred heads,
And a battle was contested,
Under the root of his tongues:
And another conflict there is,
In the recesses of his heads."

I know not what to make of the *central steeds*, and *freighted fleets;* but, by the wonderful creature, with a hundred heads, I think it probable, that our *British* mythologist, would mean to illustrate, or typify, the human race, divided into a multitude of its various families: the topography of battle, in the *organs of speech*, and in the *seat of the understanding*, clearly points out the nature of his allegory.

The *Bard* now begins a description of this monster, which might remind us of the *Typhon* of the ancients, but the passage is evidently mutilated.—

Llyfan du gavlaw,
Cant ewin arnaw—
Neidr vraith gribawg.

" A black grasping toad,
Armed with a hundred claws—
A spotted and crested snake."

Are not these the sordid, and the violent passions of

mankind, which obstruct the attainments, and progress, o science? They are, I think, resolved by some interpolato into the *sins, which occasion our punishment in the flesh.*

But, immediately, *Taliesin,* resumes his *Druidism,* an proceeds with his allegory,—

Bûm ynghaer vevenydd *(L. Velenydd)*
Yt gryssynt wellt a gwydd:
Cenynt gerddorion,
Erysynt cadvaon:
Dadwyrain i vrython,
A oreu *Gwyddion.*
Gelwysid ar neivon,
Hyd pan gwarettau,
Y rhên rwy digonsai:
As attebwy dovydd—
Trwy iaith ag elvydd—
Rhithwch rieddawg wydd,
Gantaw yn lluydd:
A rhwystraw peblig
Cad, ar llaw annevig.

" I was in the city of *Bevenydd,*
Whither the *reeds,* and *trees,* hastened.
The masters of song will celebrate
The wonders of the combatants.
A re-exaltation to the *mixt race*
Did the sages accomplish.
They invoked the dweller of heaven,
Till he, the supreme Ruler,
Should succour those who had satisfied him.
The great Regulator gave for answer—

Throughout language, and its elements,
Delineate the commanding trees,
In the capacity of warriors,
And restrain the confusion
Of battle, in the hand of the inexpert."

Here, the *Bard*, unequivocally declares, the general nature of his great, and profound secret. The symbolical *trees*, or *sprigs*, were delineated, *through language*, and *through its elements*. He regards this device, as being so important in its use, that it proved a re-exaltation to the mixed race; and so ingenious in its contrivance, that it could be ascribed, by him, to nothing less than a communication of the Supreme Being, in answer to the direct prayer of the sages. To this he subjoins:

Pan swynwyd * godau,
Yg *gobeith* † an goddau,
Dygyttoroynt godeu,
O bedryddant danau—
Cwyddynt amaerau.

When the *sprigs* were marked,
In the plane (or tablet) of devices,
The sprigs uttered their voice,
From the frame of distinct sounds—
Then ceased the doubtful conflict.

---

* *Swyn*, perhaps from *Syw*, *Magus*, a *sacred*, *mysterious*, or *magical character*; a *talisman*, *Swynaw*, to delineate such characters; to *preserve*, or *restore*, by their means, to charm. The words have an apparent affinity with σημα, σημειον, σημαινα.

† Go—*baith*, dim. of *paith*, a *plane*.

The *Bard* proceeds to describe the expedient of arming these *trees*, or *plants*, to the number of twenty-four or five; to discriminate between their several dispositions, and the various talents they exerted; to inform us, that some of them came forward voluntarily, and joined the battle, when others were armed with difficulty, and after a long interval. In this part of the piece, the metaphors are sometimes broken, so as to admit a few rays of light, between the chinks. The *Bard* is, at one moment, gravely engaged in arming his *trees*; the next, he touches upon the subject, as a *magical device*,—a *system of symbols*, an invention of *Gwyddion*, or the *Sages*; and he occasionally hints, that this invention, or device, was of the highest antiquity.

A'm swynwys sywydd
Sywyddon, cyn byd,

"I was *marked* by the Sage
Of Sages, in the primitive world."

We have, afterwards, some account of the armies of these *vegetable leaders*.

Pedwar ugein cant
A gweint, ar eu chwant:
Nid ynt hyn, nid ynt iau
No mi, yn eu banau.

"Four-score hundred
Arranged themselves, at *their* pleasure:
They are neither older nor younger
Than myself, in their *articulations*."

That these eight thousand are to be understood, as a definite, for the indefinite number of the words, in the language of the Sages, is rendered probable, by the remark, which the *Bard* makes, in the person of *Science*, concerning the equality of their age, and still more so, by what he adds, upon the device in general.

Ev gwrith, ev dadwrith,
Ev gwrith ieithoedd.

"*It will form, it will decompose,*
It will form languages."

What I have selected, from this curious allegory, may suffice to shew, that symbolical *sprigs*, of *Druidism*, were actually delineated, in a certain form, and were definitely arranged, in a certain order, to represent the *first principles* of *language*, or to constitute an *alphabet*. The fact will appear, still more clearly, from hints, which the same *Taliesin* gives elsewhere. Thus, in a poem, to the sons of *Llyr*:—

Bûm ynghad goddeu, gan leu a Gwyddion,
Wy a rithwys gwydd elvydd ag elestron*.

"I was in the *battle of devices*, with the learned, and the Sages,
Who delineated the *elementary trees*, and *reeds*,"

* *W. Arch.* V. i. P. 67.

The word *lleu*, which is here used as a *name*, signifies, to *read*, or *explain*.

Again, in a poem, entitled, *Prîv gyvarch Taliesin*, or *The first Greeting of Taliesin*:—

Neu vlaen gwydd falsum,
Py estung mor grum,
Neu pet anatlon
Yssid yn eu bón—
Neu *leu* a Gwyddion,
A vuant gelvyddon,
Neu a roddant lyvron*.

"Or the points of the counterfeited trees,
What is it they whisper so forcibly;
Or what various breathings
Are in their trunks?
These are READ *by the Sages*
Who were versed in science,
Or who delivered books."

I need not multiply quotations, which all make to the same point. The passages I have already adduced, may be deemed sufficient, I should hope, to explain the sentiments of the oldest *British Bards*, now extant, upon this topic; namely, *that our Druids possessed a kind of alphabet, which, according to their tradition, and their doctrine, was formed upon the system of their symbolical sprigs, or hieroglyphics, cut, or delineated, in simple figures, and adapted, so as to represent the first*

* *W. Arch.* P. 33.

principles, or the elementary sounds, of their language. And this tradition did not become obsolete, immediately after the age of those *Bards:* for we find the word *gwydd,* or *trees,* used, long after *their* time, as a term appropriated for *letters,* and *writing.*

Thus, *Gwilym Ddu,* as late as the year 1460,

Llawer arver a orvydd
Llun ei gorph, *wrth ddarllein Gwydd.*

"Many an attitude undergoes
The form of his body, in *reading the trees.*"

Before I close this section, I would just observe, that the *Bards,* uniformly ascribe that system of *symbols,* (whether considered as hieroglyphics,—as magic lots, or means of divination,—or as letters,) to the invention of the *Sages,* or *Seers,—Gwyddion.*

The term *Gwyd,* is equivalent, nearly, to that of *Bardd,* one that makes conspicuous, or manifest; priest,—philosopher,—teacher.

The appropriation of this term, to denote a man of science, is of high antiquity, in the language of *Britons;* their *Derwydd,* or *Druid,* as it appears to me, being one of its derivatives.

The word is not confined, however, to the Sages of *Britain,* for *Taliesin* says, in a poem, entitled, *Hanes Taliesin:*—

Mi a vûm yn y *Llysdon*,
Cyn geni *Gwyddion*.

"I was in *Lusitania*,
Before the birth of the *Sages*."

Sect. VI. *Of the Druidical Letters.*

We have hitherto traced only the general principle, upon which the *symbols* of *Druidism* were constructed, and the application of that principle, to the formation of an alphabet. We have seen, however, nothing, as yet, of the number, the powers, or the characters, of their letters; nor discriminated the individual kind of *sprig*, or *symbol*, by which either of the elementary sounds was represented.

These particulars are as open to investigation, as those, which have been just explained; but our intelligence respecting them, must be obtained from different sources.

In the allegorical poem, quoted above, *Taliesin* has, indeed, given us curious hints, upon this topic. At present, I shall defer enlarging upon them, as they are not clear enough to elucidate the whole plan.

Druidical teachers, of the sixth century, guarded their secret with too much caution, to divulge their whole mysteries in the ears of the uninitiated. But this great *arcanum*, as far as relates to that subject, has been laid open by their successors, and by their neighbours. As the mysterious doctrines of *Druidism*, were held, by degrees, in less idolatrous veneration, the disclosure of their secrets began, by the same degrees, to be regarded as less profane: and there was an order of men still, who could have imparted much information respecting them.

The public have repeatedly been told, that the *Druidical Bards* left a regular chain of successors, in the *Welsh* mountains. These, are not, even still, entirely extinct. They even profess to have preserved the system of *Bardism*, or *Druidism*, entire, to this day. (See *Owen's Introd. to Ll. Hên. Ed: Williams's Lyric Poems. Fry's Pantog.* P. 305, 306.)

It will be recollected, that, by the term, *Bards*, the *Welsh* do not understand merely *poets*; but persons regularly instructed in the institutes, and mysteries, of the original and primitive *Britons*.

Respecting the *complete* preservation of this *Druidical* system, by the *Bards*, at this day, I neither affirm, nor deny any thing. I think it, however, a certain fact, that by *them* are preserved many relics, of high antiquity, and, most probably, of the *Druidical ages*. Amongst other curious notices, they have received, and communicated, a series of letters, which they distinguish by the name of *Coelbren y Beirdd*, the *billet of signs, of the Bards*, or the *Bardic alphabet*. (*Fry's Pantog.* P. 305.)

The word *Coelbren*, literally implies, the *stick* of *omen*, the *token stick*. In its plural, it is *Coelbreni*, *lots*, or *letters*.

Under the word *Coelbren*, *Mr. Owen*, in his *Welsh Dictionary*, thus delineates of the above-mentioned alphabet. "This was the original alphabet of the *Britons*, which was cut across the surface of a square piece of wood, being their way of writing; which is still preserved by a few of the descendants of the *Bards*." And again, in his *Introduction* to *Ll. Hên*, P. xl. "Their (the *Bards'*) original alphabet

is still extant, which may be considered, as a very great curiosity. It contains thirty-six letters, sixteen of which, are radical, and the rest, mutations of these."

" It is singular, that the *bardic* alphabet should contain, all the *Etruscan* letters, without the least deviation of form, except four or five of the latter, that are *Roman*."

It must be observed, that, for the purpose of conveying an idea, of some inflective sounds, in the *Welsh* language, these *Bards* made use of twenty-four mutations, or secondary characters; so that the whole series amounts to forty. But still, the number of the radical letters, is unvaried, and the same principle is preserved throughout, in forming the secondary powers, or inflections.

In *Fry's Pantographia*, P. 307, we have the following account of the manner of using these characters, accompanied with a most curious, engraved, specimen. " The original manner of writing, amongst the ancient *Britons*, was, by cutting the letters, with a knife, upon sticks, which were, most commonly, squared, and sometimes formed into three sides: consequently, a single stick, contained either *four*, or *three* lines. (See *Ezek.* xxxvii. 16.) The squares were used for general subjects, and for stanzas, of four lines in poetry: the trilateral ones were adapted to *triades*, and *englyn milwyr*, or the *triplet*, and the *warrior's verse*. Several sticks, with writing upon them, were put together, forming a kind of frame, which was called *Peithynen*, or *Elucidator*."—*Peithynen* imports any *tablet*, or small body, with a flat surface, more especially a *brick*, which, ancient authors inform us, was the material used, by the old *Babylonians*, for the record of their facts.

Mr. Owen says, further, in a waste leaf, prefixed to the second part of his Dictionary: "Each [of the *Bardic letters*] had anciently a simple, appropriate, character, and name, having so much resemblance, in form, to those of the same class, as the analogy of sound pointed out their degree of affinity."

The annexed plate contains a copy of this alphabet, in its due order, with the power of each letter, and the names of the radicals, as I was favoured with them, by the ingenious antiquary last mentioned.

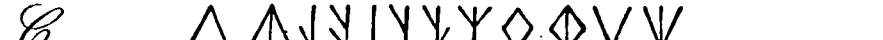
Such are the *omen sticks, tokens, lots,* or *letters,* of the *Bards.* Let us only recollect the source, and the origin, of these characters; as before developed: that they were, in truth, only delineations of the *symbolical sprigs,* or *Druidical tokens,* the tops of certain *trees,* and *plants;*—I think, it will be acknowledged; that even their countenance carries the lines of honesty, and marks their genuine descent.

Each of the radicals (except *n* perhaps) is the obvious representation of a cutting of some *sprig,* and each of the derivatives is regularly formed, from its appropriate radical, by the addition of a *bud,* or *shoot,* or the junction of a piece of *reed.*

And, in this coincidence of the characters with *my* conception of the *Bardic symbols,* there certainly was no *collusion;* I had written up the two preceding sections, before I knew that such characters existed. When I communicated the substance of those two sections, to some friends, in 1798, I found that my ideas were new, to the best-informed *Welshman.* They had not minutely investigated

Bardic Lots or Letters.

Vowels.



Consonants.

the extent, and various application of symbols, described by *Taliesin*, and by other ancient *Bards*.

When I maintained, that the *Celtæ* certainly possessed an alphabet, formed of a series of *symbolical sprigs*, I was told, that an original *British alphabet*, still preserved, would invalidate my opinion. This alphabet, I was extremely desirous to see. My satisfaction was equal to my surprise, when *Mr. Owen* presented me with a complete copy of it, and when I contemplated the magical sprigs of the *Druids*, which I had rather *wished*, than encouraged the *hope*, to discover.

From what I have just observed, it must be evident, that the name of the particular tree, from which each of these characters was formed, is not likely to be obtained, from the mere tradition of the *modern Welsh Bards*.

Those names, by which the radical consonants are distinguished, in this alphabet, are only the simple expressions of those marked, and specific ideas, which their emblematical parents, the *sprigs*, were supposed, severally, to typify. But all these diminutive names are neither more nor less, than radical words in the *Celtic* language, conveying distinct and clear meanings. They are those *nuclei*, round which the *Celtic* prefixes, prepositions, or terminations, entwine themselves, in the formation of the longest compounds. And this proves, more fully, than by chains of abstract argument, the obvious practicability of devising such an alphabet, for a language, that arose out of such very simple elements, and principles.

It has already been remarked, that there were two obvi-

ous methods of connecting *Druidical symbols* with *language*, or of reducing the information, which they conveyed, into words, and sentences.

The first was, by repeating the names of the *symbols* themselves, in due order;—and the second, by expressing only those characteristical ideas, under which they were severally viewed. Consequently, there must have been two sets of names of *Druidical lots*, or *letters*, equally obvious: the names of the *trees*, or *sprigs*, and the expressions of the *intended ideas*.

Of the latter, we have a complete list, in the *Bardic alphabet*. To obtain a knowledge of the former, we must have recourse to a distinct branch of the old *Celtæ*, whose language, and learning, have pursued a course, totally, independent of the *Celtæ* in *South Britain*, for a period, beyond the reach of history, and, *certainly*, as far back, as from the ages of *Druidism*.

The antiquaries of *Ireland*, claim an alphabet of their own, which, in all its essential points, agrees to that of the *Bards*, in *Britain*.

1. It was *Druidical*.

2. It was a *magical alphabet*, and used by those *Druids*, in their *divinations*, and their decisions by lot.

3. It consisted of the same, radical, sixteen letters, which formed the basis of the *Druidical* alphabet in *Britain*.

4. Each of these letters received its name, from some *tree*,

or plant, of a *certain species*, regarded as being in some view, or other, descriptive of its power: and these names are still retained.

So far, the doctrine of *British Druids* is *exactly* recognised, in the *Western Island*. The same, identical, system, is completely ascertained, and preserved.

Yet, there are material circumstances, which point out a very ancient, and remote period, for the separation of these alphabets from each other. The two series of characters retain little, or no vestige of similarity: and the *Irish*, besides their cyphers, or secret alphabets, have three sets of characters, the most modern of which are, nearly the same as those on the grave-stone of *Cadvan*, prince of *North Wales*, who died about the year 616. Their order is also totally different. The *Irish* alphabet, begins with *B, L, N*, the radical consonants of *Belin*, the *Apollo of the Celtæ*.

Roderick O'Flaherty, a learned *Irish* antiquary, of the seventeenth century, has collected, from some of the oldest monuments of literature in *his* country, the ancient names of the *Irish* letters, together with an exact register of the several *trees*, and *plants*, from which they were denominated.

These curious particulars, he has recorded in his *Ogygia, sive rerum Hibernicarum Chronologia*: and from this author, *Ed. Llwyd* transcribes them, in their proper places, in his Dictionary of the *Irish* language.

Mr. Ledwich, in his *Antiquities of Ireland* (4to. *Dublin*,

1790,) describes three sets of characters, and as forming three distinct alphabets.

The first, and most ancient, is said to be named *Bobeloth*, from certain masters, who assisted in forming the *Japhetian* language; but *Mr. Ledwich* thinks, it is obviously denominated from *Bobel, Loth*, its two first letters, P. 98.

I rather conjecture, it has its title from *Bobo*, or *Bobe*, *mysterious*, and *lot*,—a *lot*—a *cutting*.

The second, an imperfect series, is called, *Marcomannic Runes*, and described as having agreed with the *Runic*, both in the shape, and the name. P. 97.

The third, which is said to be, (*no doubt*,) the remains of an old *magical* alphabet, is called, *Bethluisnion na ogma*, or the alphabet of *magical or mysterious letters*, the first three of which are, *Beth, Luis, Nion*, whence it is named. P. 99.

The following is the alphabet of *Irish* radicals, in their order, together with its names, and *symbols*, in *O'Flaherty*.

CONSONANTS.

Powers.	*Names.*	*Symbols.*
B	Beith	The Birch
L	Luis	The Quicken-tree
N	Nion	The Ash
F	Fearn	The Alder
S	Sail	The Willow
H	Uath	The Hawthorn
D	Duir	The Oak
T	Tinne	

Powers,	*Names.*	*Symbols.*
C	Coll	The Hazel
M	Muin	The Vine
G	Gort	The Ivy
P	Pethboc	
R	Ruis	The Elder-tree
	VOWELS.	
A	Ailm	The Fir
O	Onn	Furze
U	Ur	Heath
E	Eadha	The Asp
I	Idho	The Yew-tree

Let us connect these with *Bardic radicals,* and they will stand as follows, when reduced into the order of the *Roman letters.*

Powers.	*British Names.*	*Irish Names, and Symbolical Trees.*	
A	A	Ailm	The Fir
B	Bi	Berth	The Birch
C	Ci	Coll	The Hazel
D	Di	Duir	The Oak
E	E	Eadha	The Asp
F	Fi	Fearn	The Alder
G	Gi	Gort	The Ivy
I	I	Idho	The Yew
L	Li	Luis	The Quicken-tree
M	Mi	Muin	The Vine
N	Ni	Nion	The Ash
O	O	Onn	The Furze
P	Pi	Pethboc	
R	Ri	Ruis	The Elder

Powers.	*British Names.*	*Irish Names, and Symbolical Trees.*	
S	Si	Sail	The Willow
T	Ti	Tinne	-
(U	U)	Ur	The Heath

Now, I think it will no longer be disputed, that we perceive this most curious, and striking system, in all its parts, proceeding, in due order, from its first, and rude, principles of *symbolical rods*, or *sprigs*, to the complete formation of an alphabet, which nearly corresponds, in the number, and power, of its letters, to the oldest *European alphabets*. We thus discover, that the *Celtæ* of the *British Islands*, were not only acquainted with letters, but also derived the art of writing, from its remotest fountains, in a channel more clear and systematical, than could even be conceived by their polished neighbours.

In order to give my readers a more compendious view of their doctrine, upon this topic, I shall briefly recapitulate the substance of the evidence, adduced in the sections preceding, and of my reasoning upon it.

1. Certain obvious, and characteristical, properties, and appearances, in particular kinds of *trees*, and *plants*, were contemplated, by a simple, and primitive race. As these appearances presented themselves under distinct, though general ideas, they naturally suggested the hint of representing, and communicating, such ideas, by means of the *leaves*, or *sprigs*, of the respective plants. Hence originated the custom of using emblematical *rods*, or *sprigs*. In the further progress of this custom, a definite number of plants, of the most common growth, was gradually select-

ed, and agreed upon, for the purpose of transmitting general information, with system, and precision.

2. The ideas of things, and of their several relations, being expressed, in the language of that people, by the simplest of all the terms that could be uttered, and the ideas of *things*, and of the *terms*, by which they are usually expressed, naturally connecting themselves in the mind, the symbols of *things*, obviously became the *symbols* of their *names*, or of the terms, by which the respective ideas were described. And of the peculiar simplicity of the language, it would be a consequence, to find, that such, and the same *symbols*, would, of course, represent the simplest of their syllables, or elementary sounds. When several of these *minute radicals* were joined, so to form a sentence, or a compound word, which originally were the same thing, a constant practice of connecting the *symbols* of the several parts, and of arranging them, in their due order, must have obviously suggested itself.

3. When *sprigs* of the several *trees* could not be readily obtained, for the conveyance of information, the most obvious expedient was, to delineate, upon smooth surfaces, and characteristical representations of the *kinds* required, which could not be mistaken for those of another species.

4. The peculiar convenience of this expedient soon appeared and suggested a further hint, for making such representations more commodious, and better adapted, amongst other of its uses, to dispatch, by fixing upon certain compendious drafts, so as by one of them to represent *sprigs* of the *oak*, by another, *sprigs* of the *birch*, &c. These drafts had still a general resemblance of *sprigs*; and, though

they no longer presented the obvious *character of the several species*, yet their value was readily appreciated, throughout the society which had established them, and they became as current as the original *sprigs* themselves. If *Druids* after this art was known, continued the use of the natural *symbols*, it must have been for the purpose of secrecy, or a display of mystery, or from a superstitious veneration for the customs of antiquity.

5. For perpetuating this important art, and in order to facilitate its communication, it was found necessary to arrange the characters in a certain order, and preserve their several names. The *order* might have been the mere sport of local fancy. The *names* were, either simple expressions of the ideas, conveyed by the several characters, as in the *Bardic* alphabet of *Britain*; or else, the names of the natural *symbols*, which the characters represented, as in the *Beth-luisnion*, or alphabet of the ancient *Irish*.

It appears, from quotations, in former sections, that our *Druids did* retain the original, and primitive use of *sprigs*, for certain purposes, though versed in the nature of letters. These purposes, as I have already hinted, were, probably, communications amongst themselves, and pertaining to their interior doctrines, or discipline, which they deemed it unlawful to *write*;—or connected with *divination* by *lots*. This last use of the *sprigs*, is intimated still in the terms, by which the *Celtic* dialects distinguish their letters.

Thus, in *Irish*, *Feadha*, *trees*, also *letters*, whence *feadham*, *I relate*, or *rehearse*: *Cranchar*, a *lot*, properly, a *tender tree*, or *shoot*, from *crann*, a *tree*, and *car*, *tender*.

Welsh—*Gwydd, trees,* also *letters. Coelbreni, letters, lots,*—literally, *omen,* or *token sticks.*

Cornish—*Pren,* a *tree,* a *stick,* a *lot* ;—

"Because, by *sticks,* the *Druids* divined."
Borlase.

Whilst these *Druids* regarded the several *sticks,* or *sprigs,* as complete *symbols,* in themselves, it would have been superfluous, to inscribe them with characters, which, at most, could only have been of synonymous import.

It is probable, however, that sometimes the *old Celtæ* dispensed with such an original primitive use of their lots, and inscribed the symbolical characters, upon cuttings of any *one* tree, as we find this habit prevalent in some of the *Germans,* their neighbours, who also had their *Barditus, Barddas,* or *Bardic institutions.* Their manner of divining by lots, is thus described by *Tacitus, De moribus Germ,* and translated by *Dr. Borlase ;*

"They cut a rod, or twig, taken from a fruitbearing tree, into little short sticks, or tallies; and, having distinguished them one from the other, by certain marks, lay them, without any order, as they chance to fall, on a white garment. Then comes the priest of the state, if the consultation be at the request of the public, but if it be a matter of private curiosity, the master of the family may serve well enough, and, having prayed to the gods, looking up to heaven, he takes up each *billet,* or *stick,* three times, and draws his interpretation from the marks before impressed on them. If these marks intimate a prohibition to proceed, there is no further inquiry made that day concerning that

particular affair; but, if they have full authority to go on, they then proceed to the auspicia, or divining from birds." *Antiq. of Cornwall,* P. 189.

I would just observe, in this place, that, in the course of my essay, no labour of mine has aimed at the support of any one preconceived hypothesis. My opinion is not what I brought with me, to the research, but what has been the result of inquiries. It was gradually formed, and was impressed, by the force of evidence. I aim at no conceit of invention. My utmost pretension is, to *re-discover* what has been long *concealed,* by collecting facts, which, for many centuries, have been preserved in an insulated state. In every period and stage of the disquisition, I have adduced what appears to me competent evidence. My witnesses too, (so far from having been capable of collusion,) were not conscious of each other's existence; yet, their testimony so well connects, appears so consistent with itself, in its various parts, and in the general sum, that I cannot hesitate in concluding—*it is the evidence of truth.*

SECT. VII. *Of the Antiquity of the Druidical Alphabet.*

MUST it, then, be admitted, as an historical truth, that, at some remote, and obscure, period of the *Celtic annals*, the *Druids* devised such a system of *symbolical sprigs*, as has been now described, improved it, and refined upon it, so as to complete the invention of an original alphabet?—That they effected all this, by the means of some favourable properties in their own language, and by the repeated exertions of their own genius, independent of extraneous aid, or primitive tradition?—This will, by no means, follow as a consequence.

From all the information we have acquired, respecting the *Druids*, it appears to have been their main business, to *cherish*, and *preserve*, more than to *improve*. They are every where represented, as extremely tenacious of long-established customs; but never as inventors of new arts. We hear much of their traditions, but nothing of their discoveries. Whilst they regarded, with superstitious respect, their venerable traditions of antiquity, so jealous were they of innovations, that they had scarce the courage to *extend* the limits of science, or of moral philosophy; much less did they evince an ambition to keep any pace, in refinement, with polished neighbours. The subjects of their discussion were few, but elevated; their manner of treating them, solemn, and mysterious. The whole institution carried strong features of primitive ages. From these considerations, I am disposed, religiously, to adopt their own tradition, that

the ground work of *Druidism* had been, at least, coeval to the *Celtic nation*. If this be admitted, it will not seem improbable, that the general principles of their symbolical alphabet, together with all the radicals of the language, upon which it was founded, were not the invention of the *Druids*, as a national order of men, but were preserved by them, *from that period, when the families of the earth were divided.*

That the *Druids* did in fact preserve the memory of remarkable things, from this remote age, I have already shewn, and as the *Druids*,—indeed the *Celtæ*, in general, are represented, not as an inventive people, but as extremely tenacious of old customs, it may be well presumed, that this curious system, which unites their *hieroglyphics*, and their *letters*, had been formed, as to its general principles, before their migration out of *Asia*,—and that the *Druids* either preserved it, as they found it, or else acted upon an established principle, in accommodating the *symbols* to their own circumstances, and their own situation.

And this will appear to be confirmed, not in theory alone, but, in fact, if attention is given, to the *Druidical* account of the invention, and so as to compare the system, in its progressive stages, with those analogies, which may be traced, in very ancient periods, and in countries, where the influence of the *Gaulish*, and *British*, *Druids*, as a local order, could not have operated. The former of those topics I shall touch upon, in this present section.

In *Taliesin*'s account of the invention of the system, there are mythological allusions, that would require considerable depth of learning, and more habits of leisure than mine to elucidate. I shall only endeavour to represent a few par-

ticulars, which may serve to point out opinion, and recommend the whole, to the notice of the antiquary.

As the *Druidical Bard* ascribes the perfection of the art, to the *Gwyddion,* or *Sywyddion, Sages,* or *Magicians,* in general; so, in particular, he tells us, that *Mâth, kind,* or *nature,* first created it, out of *nine principles,* or *elements,* one of which was, *Frwyth Duw Dechrau,* the *fruit of the primœval God.* The same *Mâth,* is allowed to have had much to do, in maturing the plan.—

A'm swynysei *Mâth,*
Cyn bûm diaered.

" *Math* had mysteriously marked me,
Before I became immortal."

This *Mâth,* I take, to have been the universal genius of nature, which discriminated all things, according to their various kinds, or species,—the same, perhaps, as the *Meth,* of the *Egyptians,* and the Μητις, of the *Orphic Bards,* which was, of *all kinds,* and the author of *all things.*

Αρσην μεν και θηλυς εφυς πολυωνυμε Μητι.

Orph. Hymn. 31.

And again—Και Μητις πρωτος γενετωρ.

Orph. Frag. 6

The *Bard* proceeds—

A'm swynwys i wyddion
Mawr, nwr o Brython—

" I was mysteriously traced by the great *Sages*,
In the tower of the mixed race."

O bump pumhwnt celvyddon,
Athrawon, ail *Mâth*,
Pan yr ymddygaid,
A'm swynwys i wledig,
Pan vu led losgedig.

" Out of the multitude of arts,
Of the teachers, children of *Mâth*, or nature,
When the removal took place,
I was marked by the chief,
Whilst he was half parched with fire."

The last quotations appear to imply, that the art had been practised at *Babel*, and that it was preserved, at the dispersion; but its original invention, according to *British* tradition, was still more remote: for the *Bard* immediately adds.—

A'm swynwys i Sywydd
Sywedydd, cyn byd,
Pan vei gennyv yi vot,
Pan vei vaint byd, hardd,
Bardd budd an gnawd,
A'r wawd y tueddav
A draetho tavawd:

" I was marked by the *Sage*
Of *Sages*, in the primitive world,
At which time I had a being;
When the inhabitants of the world were in dignity:
It was my custom to befriend the *Bard*,

And I dispose the song of praise
Which the tongue utters."

We are then told—

Neu bûm yn ysgor,
Gan *Ddylan* ail Môr,
Ynghylchedd, ymhervedd,
Rhwng deulin teyrnedd,
Yn deu wayw anchwant,
O nêv pan doethant,
Yn annwvn lliveiriant.

" Truly I was in the bark,
With *Dylan*, the son of the sea,
Embraced in the centre,
Between the royal knees,
When the floods came,
Like the rushing of the hostile spear,
From heaven, to the great deep."

In another passage of the same poem, the *Bard* calls this system—

Mwyav tair argyvryd,
A chweris ym myd;
Ac un a dderyw,
O* ystyr Dilyw.

" The greatest of the three mental exertions
That disported in the world;

* *Pl. of Ystór.*

And the one which was
Amongst the stores of the Deluge."

Hence, it is sufficiently clear, that those *Bards*, who professed themselves *Druids*, did not claim, for their order, the invention of the system, or its application to the construction of an alphabet. They acknowledge that it was anciently known, in other countries, and that it had been handed down, from the ages beyond the flood, as a treasure of the greatest importance to mankind.

Let us, then, inquire briefly, what analogies, with such may be traced in ancient history.

SECT. VIII. *Of general Analogies between the System of* Druidical *Symbols, considered as a Method of writing, and the similar Practice of other Nations.*

WE learn, from sacred, and profane history, that, as it was a very general practice of the ancients, to represent, and convey their ideas, by means of *symbols*, taken from stores of nature; so there was no custom, either more anciently, or more generally established, than to employ *trees, plants*, and their various parts, for this purpose. And for that custom, some very natural reasons may be adduced, in addition to those which arise from its peculiar convenience.

In the infancy of the human race, *trees*, in the garden of *Eden*, were divinely pointed out, as emblematical of the most aweful ideas—*life* and *happiness*, or *death* and *misery*.

The abuse which *Adam* committed, of these consecrated *symbols*, and its dreadful consequence, to his early descendants, must have made a forcible impression upon their minds: and must have suggested the hint, of recourse to the use of *trees*, not only in the figurative descriptions of speech, but in the representation of things, and their several relations, by visible signs.

And the same idea, that would be impressed upon such as were present, by the act of pointing at a *tree*,

might be conveyed, with precision, to a distance, by a characteristical part of the same, or a similar *tree.*

Agreeably to this notion, the token of reconciliation, which *Noah* received in the ark, was, an *olive leaf,* and which the venerable patriarch seems to have regarded, as a symbol of sacred import, conveying an idea of more than simply the fact, that *trees* ingeneral had begun to shoot afresh.

It might be expected, that we should, only discover slight vestiges of *symbols,* like these in the history of the *Israelites,* as this people were, in great measure, withheld from the use of such implements, in order to guard against their falling into that idolatrous abuse of them, which prevailed amongst their neighbours: yet there are several figurative expressions, and plain allusions, in the *Old Testament,* which intimate their general acquaintance, with something of this kind.

The father of that nation says, "*Joseph* is a *fruitful bough,* a fruitful bough, by a well, whose branches run over the wall." *Gen.* xlix. 22. The Patriarch's idea would have been as clear, had he placed the bough, in the situation he describes, or had represented these images in a picture, and said,—"This is *Joseph.*" And his manner of expression plainly alludes to such a custom.

The Lord said unto *Jeremiah,*—"What hast thou seen?" "I see a rod of an *almond tree.*" "Thou hast seen *well;* for I will *hasten* my word to perform it." Jer. i. 11, 12.

Here the rod of an *almond tree* must be regarded, as an acknowledged, and well known *symbol,* of *hastening,* or *speed;* for the accomplishment of the divine purpose, *with*

speed, is to correspond with such an intimation given by the *symbol.* See also the apologue of *Jotham,* Judges ix. where the *olive tree,* the *fig tree,* the *vine,* and *bramble,* are described, as the *symbols* of things; observe also the apologue of *Jehoash.* II. Kings xiv. 9.

From these, and similar passages, it may be inferred, that certain *trees,* and *rods,* or *staves,* or *branches,* taken from them, were considered as means of information, or as the *symbols* of distinct ideas: and therefore, they were constituted the general badges of certain offices, especially such as implied a sacredness of character. Hence the sceptres of *kings,* the *rods* of *priests, ambassadors,* and *magistrates,*—the rod of *Moses,* of *Aaron,* of the *Egyptian magicians,* &c.

These *rods* were considered, not only as the emblems of power, and of authority, but as the immediate means of executing them.

The *rod* of *Moses,* is called the *rod* of *God,* and the *Almighty* tells him:—"Thou shalt take this *rod* in thine hand, and *therewith* thou shalt do signs." Accordingly, we find *Aaron* lifting up his *rod* over the river, and it became blood; *Moses,* lifting up his *rod* over the sea, and it was divided;—*Elisha,* giving his *staff* to *Gehazi,* to lay on the face of a dead child, that he might revive.

So generally was the emblematical use of a *rod,* or *staff,* admitted, that the words themselves became synonymous to *power, commission,* a message, a sentence, and the like. And removing, or breaking the *rod,* or *staff,* implied that authority was abrogated, and power destroyed.

Thus, in Psalm cx. "The Lord shall send the *rod of thy power* out of *Sion;—be thou ruler even in the midst among thine enemies.*" Here the *rod* clearly implies a *commission;* as, in Micah vi. 9, it imports a *decree.* "Hear ye the *rod,* and who hath appointed it." Again:—"The Lord shall take away the *staff*—the *mighty man,* the *man* of *war,* the *judge,* the *prophet,* the *prudent,* the *ancient,*" &c. Isaiah iii. 1, 2.

"The Lord hath broken the *staff* of the wicked, and the sceptre of the rulers."

"*Moab* is spoiled; and all ye that are about him, bemoan him, and all ye that know his name, say, How is the *strong staff broken,* and the *beautiful rod!*"*

These forms of expression must have alluded, necessarily, to some established customs,—they must be referred indispensibly to some primitive system, which regarded *rods, branches,* and *staves,* as the *symbols* of certain ideas, and as the vehicles of messages, commissions, or the like. So far the customs of the *old Asiatics* corresponded in their prevalence to those of *Druids,* in *Europe.*

To this extent, the device was innocent, but the heathens of *Asia,* as well as those of *Europe,* seem to have abused it, for the purpose of divination, as we may collect from the following passages.

"My people ask counsel at their stocks, and their STAFF

* The *wands,* carried by Officers of State at our Court, and at this very time, adopted, originally, upon the same principle.

DECLARETH unto them."—" They sacrifice upon the tops of the mountains, and burn incense upon the hills, under *oaks*, and *poplars*, and *elms*, *because* the *shadow* thereof is *good*." Hos. iv. 12, 13.

Again,—Isaiah xix. 11 to 15. The prophet speaks of the *wise men* of *Egypt* being *deceived* in their *divinations*, and declares,—" Neither shall there be any work for *Egypt*, which the *head*, or *tail*, *branch*, or *rush*, may do." Here is a manifest allusion, not merely to the implements of writing, or of the geometrician; but, evidently, to a superstitious practice, in which *rush*, and *branch* were employed.

Ezekiel terminates his climax of abominations by these words:—" Lo! they put the *branch* to their nose!" Ch. viii. 17.

Upon the whole, then, some general, but evident analogies to the *symbolical* system thus intimated, may be found in the sacred records, and carried back to very ancient periods.

There was another ancient custom amongst the *Asiatics*, which approaches to an identity with our *Druidical*, and *German* method of divining by *lots*, as described by *Tacitus*, and quoted above. This practice was called, by the *Greeks*, *Rhabdomantia*, or *Belomantia*, *divination* by *rods*, or by *arrows*, either the one or the other being used for this purpose, as it might be most convenient. But, in this application the *rods*, or the *arrows*, were marked, or inscribed, like the *German lots*: they were no longer viewed, in themselves, as *symbols* of the distinct ideas.

" The King of *Babylon* stood—to *use divination;* he made his *arrows bright;* he consulted with images; he looked in the liver." Ezek. xxi. 21. On this passage, *Jerom* observes, that there was a method of *divination,* by marking, or inscribing *arrows,* with every one's name, and mixing them in the quiver, to see whose arrow would come out first, or what city should be first attacked. To this fallacious decision, the prophet alludes, in the 13th verse of the same chapter:—" Because it is a trial: and what if the *sword* contemn even the *rod?*"

This inscription of *rods* appears to have been a refinement upon the earliest, or primitive custom, and seems to have been introduced, when the *symbolical species* could not be readily obtained. But the custom was not modern; it was known to the *Israelites* in the days of *Moses,* and, perhaps, long before. " Speak unto the children of *Israel,* and take of every one of them a *rod,* according to the house of their fathers, of all the princes, according to the house of their fathers, twelve *rods*: write thou every man's name upon his *rod.*" These were laid up for the decision of an important question. They were not, in this instance, drawn as *lots,*—for the Lord himself decided by a miracle. But the general practice appears to have been adopted familiarly, in cases of decision, or in the assignment of portions by *lot.* Hence *rod, lot, portion,* or *inheritance,* are used for synonymous terms.

" The Lord's portion is his people: *Jacob* is the *lot* of his *inheritance.*" Deut. xxxii. 9.

" Remember thy congregation, which thou hast purchased of old; the *rod* of thine *inheritance* which thou hast redeemed." Psalm lxxiv. 2.

"*Israel* is the *rod* of his inheritance." Jer. li. 19.

"The *rod* of the wicked shall not rest upon the *lot* of the righteous." Psalm cxxv. 3.

In allusion to this use of inscribed *rods*, whatever was assigned by *lot*, or devised by *compact*, was represented as *passing under the rod*. "And concerning the tithe of the herd, or of the flock, even whatsoever *passeth under the rod*, the tenth shall be holy unto the Lord." Lev. xxvii. 32. "And I will cause you to *pass under the rod*; and I will bring you into the *bond of the covenant*." Ezek. xx. 37.

The same prophet (chap. xxxvii. 16 to 20) particularly describes the use of such *rods*, or *billets*, in *forming covenants*: he undoubtedly delineates the popular, and the established mode of using them; for the intention is, by familiar, and by intelligible signs, to represent, for instruction, to the *Jewish* people, the ceremony of making a solemn covenant. "Take thou one *stick*, and write upon it, *for Judah*, and *for the children of Israel, his companions*. Then take another *stick*, and write upon it, *for Joseph*, the *stick of Ephraim*, and *for all the house of Israel*, his *companions*; and *join them*, one to another, *into one stick*, and they shall become *one, in thine hand*. Say unto them, Thus saith the Lord: Behold, I will take the *stick* of *Ephraim*, &c. and will put him with the *stick* of *Judah*, and make them *one stick*, and they shall be one in mine hand: and the *sticks* whereon thou writest, shall be ONE IN THINE HAND, BEFORE THEIR EYES."

This usage was nearly the same as that of *British Bards*, in the construction of their *Peithynen*, already described, except that, upon solemn, and religious occasions, the lat-

ter used the *rods, uninscribed,* regarding them, in their *specific characters,* as the *symbols* of ideas.

When *rods,* or *billets,* were used, amongst the *Jews,* in the assignment of inheritance, in confirmation of purchase, or in other compacts, they were, perhaps, attested, and laid up for memorials, that, in case of dispute, there might be an appeal to the voucher: This appears to be implied, in the expression of the Psalmist—" Thou shalt *maintain* my *lot.*"

Breaking the *rod,* or *staff,* seems, also, to have been the general mode of dissolving compacts. See Zech. xi. 7, 10, 11. " And I took my *staff,* even beauty, and *cut it asunder,* that I might *break my covenant,* which I made with all the people"*.

Perhaps I may have dwelt rather tediously upon this part of my subject. The design was, to shew, from the sacred records, that vestiges of a system, resembling that which *Druids* possessed, are traced amongst other nations, with whom that *Celtic* order had no apparent connection; and, consequently, that our *Druids* were not the *original contrivers,* but merely the religious *preservers* of the system.

If traditions, and customs, of *Pagan Europe* are examined, something of the same kind will be discovered, as traces of a system, which contemplated particular species of *trees,* and *plants,* as being *symbols* of distinct

* When *the Lord High Steward,* upon trials in the House of Peers, dissolves his commission, he notifies the event, by the act of taking the *wand* into his hand, and *breaking* it.

ideas. This, was indeed so ancient, that *Greeks*, who had not preserved any unbroken chain of primitive traditions, refer us back for its origin, from one stage to another, till we get beyond the verge of *their* history, and their fables, or even the original structure of their language.

The following particulars are so generally known, that it will be sufficient, barely to mention them.

1. Not only, in general, *trees* were esteemed sacred; but a particular species of *tree*, was consecrated separately to each individual god, or, more properly, in other words, it was regarded as a *symbol* of the deity, considered in *one* of his distinct *operations*, or *characters*. For the polytheism of the ancients appears, in great measure, to have arisen from the use of descriptive, and relative terms, as well as from the application of *types* and *symbols*, to the object of pointing out the relations between God and man, in the works of nature. Amidst all the confusion, introduced by this practice, the unity of the divine Being was a favourite principle, not forgotten, or overlooked. Thus, an old poet has declared:

Πλουτων, Περσεφονη, Δημητηρ, Κυπρις, Ερωτες,
Τριτωνες, Νηρευς, Τηθυς, και Κυανοχαιτης,
Ερμης θ', Ηφαιστος τε κλυτος, Παν, Ζευς τε και Ηρη,
Αρτεμις, ηδ' εκαεργος Απολλων ΕΙΣ ΘΕΟΣ ΕΣΤΙΝ.

" *Pluto, Proserpine, Ceres, Venus, Cupid,*
Triton, Nereus, Tethys, and *Neptune;*
Hermes, Vulcan, Pan, Jupiter, Juno,
Diana, and *Apollo,* IS ONE GOD."

The same doctrine is taught in the hymns, ascribed by historians to *Orpheus*. The several forms, and the titles, under which this one God was worshipped,—acknowledged, and properly implied, his relative characters; and of these characters, the several *trees*, or *plants*, consecrated, in those ages, to *him*, were considered as the *symbols*.

2. *Branches* of *trees*, and of *plants*, were formed into garlands, and crowns, to be worn upon solemn occasions; they were not indiscriminately used, but every *particular* species was appropriated, by a definite usage, to its *peculiar* occasion.

3. *Rods*, or *staves*, or *branches* of *trees*, were carried in the hand, or borne before persons, in certain offices, or characters, and these were not borrowed from any one *tree* indiscriminately. It was thought of importance, to select branches of a certain species, for each appropriate claim.

All these things must have had reference to a system, which recognised a correspondence, between the characters of the several *plants*, and the several purposes to which they were adapted, or the ideas they were to convey.

But either *Greeks*, and *Romans*, had lost the original *principles* of the system in the mazes of antiquity,—or the selection was made by an order of men, who *concealed* the general system upon which they acted, and prohibited the disclosure of their mysteries, by solemn oaths, and curses.

The poets, and the historians, were either uninitiated, or abhorred sacrilege; we have, therefore, no satisfactory

accounts from *them*. All the information we have obtained, amounts to little more than vague conjecture, or mythological fiction. We see the *symbolical system* of the ancients only in its exterior application; we see a certain species of *crowns*, and *rods*, used upon particular occasions; we see particular Gods venerated under the *symbols* of their appropriate *plants*, or *trees*; and the learned content themselves by remarking, in general, as follows:—*Primis mortalibus maximus erat honos arboribus: nam et pro Deorum imaginibus, imo magis, pro ipsis Diis, colebantur. Hinc forsan est, quod, non modo, singulis Diis, singulæ essent arbores, verum etiam, singulis arboribus, suæ Nymphæ, quas* Δρυαδας *et* Αμαδρυαδας *superstitiosa antiquitas appellavit.*" Bax. Gloss. Antiq. Rom. v. *Arbor*. But, as the superstition of these ancients, respecting *trees*, bore a marked and striking analogy to the *system of Druidical symbols*, we may conclude that it was of the same nature, and sprung originally from the same fountain.

This analogy may be observed in the terms of *Greek* and *Roman* languages: but, as these terms are more ancient than grammars of those languages, which are extant, a latitude must be allowed in the derivation of them. Thus Δρυας may be derived from δρυς *arbor*, and from αω, *spiro, sono, loquor*: for even the terminations of nouns were originally expressive terms. *Dryades*, and *Hamadryades*, then, may, in the sacred colleges, have indicated nothing more than the *voices* and *consonancies* of *trees*, or specific ideas, which those *trees* were severally to represent, in the *symbolical system*. This notion of them is corroborated, and strongly, supported by a passage, quoted above. "The points of the counterfeited trees: what is it they *whisper so forcibly*? or, what *breathings*

are in their trunks? These are read by the sages, who were versed in science, and who delivered books."

And this hypothesis, perhaps, will help us to assign the reason, for the following derivations of Κλαδος, a *rod, shoot,* or *tender branch,* which forcibly point out the uses to which those *branches* were applied. Κλαδεω, I *speak.* From the materials of which a *hedge* is composed, it is called, Κληδος, hence κληδων, a *good omen,* κληδονιζομαι, I *prophecy, divine,* or take an *omen.* Let us recollect, that *sprigs* of the *Druids* were called *Coelbreni, omen sticks,*—were equally used, for the purpose of *divination by lot,* and of representing *sounds,* or *words,*—and were said, therefore, to *speak.* As the *Hebrew* language, and each of the *Celtic* dialects, use the same term for a *lot,* and for a *rod,* or *stick,* it may be conjectured, that κλαδος or κληδος a *rod,* and κληρος a *lot,* were originally but one term, in *Greek,* perhaps, κληδξος,—for *Cledr,* in *Welsh,* has the sense of *rods* for watling.

Again: from κλαδις, the *Meenades,* or priestesses of *Bacchus,* were denominated Κλαδωνες. They were esteemed prophetesses, and probably used the *symbolical sprigs,* or *lots,* as means of divination, like their neighbours, the *Germans,* and the *Celtæ.*

The *Greeks,* who were not in the secret of these *Thracian* ladies, mistaking their general name, for a derivative, sprung from the word μαινομαι, represented them as *mad,* or *furious,* whereas, they were properly Μηναδες, *declarers,* or *indicators.*

The name comes from the general *European* term, *Mên,*

which, in present *Irish*, is *mein*; in *Welsh, myn, mens,—will, pleasure, mind, meaning,*—and, by way of eminence, the *celestial mind.*

The same word seems to be the root of *(Greek)* μηνυω, *indico, significo, mentem ostendo*: μηη *Luna, indicatrix,* scil. *temporum*: μηις, *Odium,—mentis vis,* &c.

To this καλαθος, and its derivatives, may be subjoined the old *Latin* word, *rudis,* a *rod,* whence we have *rudimentum,* an *element,* or *first principle; erudio, eruditio, eruditus,* &c.

The most ancient method of using letters, in *Greece* and *Italy,* seems to have been, by cutting them across laths, or splinters of wood, like inscribed *sticks* of *Ezekiel,* and the *peithynen* of *British Bards.*

Pliny says, "table books of wood were in use before the time of *Homer,*" and refers us, for proof, to the following words, in the *Iliad,* concerning *Bellerophon.*

——— Πορεν δ' ογε ςηματα λυγρα,
Γραψας εν πινακι πτυκτω θυμοφθορα πολλα.

Plutarch, and *Diog. Laert.* inform us, that the laws of *Solon* were inscribed on tables of wood, and *A. Gellius* says of them:—*In legibus Solonis, illis antiquissimiss, quæ, Athenis, axibus ligneis incisæ erant.*" Lib. II. C. xii.

I think *Hesiod* has a covered allusion to this very custom. The *Muses* had inspired him with a voice that was divine, so

that he could sing of things past, or to come, and they commanded him to celebrate the race of the immortal gods. At the same time, they gave him a *staff*, a *branch* of *green laurel*, to *cut*, or *shave*, and *mark*. *Theog*. V. 30.

This must have been a an implement for inscribing, and recording the subject of his inspiration; otherwise his amusement must have been very ill-timed.

The characters, in the oldest part of the *Amyclean* record, —which may be regarded as the most ancient specimen of *Greek* writing, that is known,—consist of strait lines, and of angles; they were, therefore, evidently adapted for the purpose of cutting over plain surfaces.

The same is to be observed of the oldest *Italian* letters. See No. I. and II. of the inscriptions, copied by *Mr. Byres*, from the sepulchral grottos at *Corneto*, the ancient *Tarquinii*. *Gent. Mag. June* 1779.

A similar method of writing prevailed amongst the barbarous nations of *Europe*. The *Scythians* conveyed their ideas, by marking, or cutting, certain figures, and a variety of lines, upon splinters, or billets of wood.

Εϛημαινον 'α εθελοι, ειδωλα τινα και πολυειδη γϛαμμικα, ξεσματα εγγϛαφοντες, ητοι εγγλυφοντες. *Eustath.* in *Il.* Z. P. 489.

Dr. Borlase, Antiq. of Cornwall, P. 132, quotes a passage, in the story of *Gretterus*, which discovers the same practice amongst the *Pagans* of the *North*. "The enchantress, taking a knife, cut the *Runic* characters, called the *fatales Runæ*, on a *stick*, or *piece of wood*, and smeared it with some of her own blood; then singing her

incantations retrograde, she went round the enchanted wand, contrary to the course of the sun, and uttered all her cursings: she then threw the *stick*, with observation, ritually, into the sea, and prayed,—that it might be wafted to the Island of *Drangoa*, and carry every kind of curse to *Gretterus*." From *Barthol.* L. III. C. ii. P. 661; and *Keysler*, P. 467.

I have long suspected, that *Jacob's device*, Gen. xxx. 37, alludes to different methods of writing, practised in his time.

The *spotted*, and *speckled*, and *ringstraked*, amongst the flocks and herds, were to be the portion of that patriarch. "And *Jacob* took him *rods*, (the term is מקל, *mekel*, a *twig*, from קל, *kel*, a VOICE, or SOUND, perhaps, because *twigs* were the *symbols* of *sounds*) of green *poplar*, of the *hazel*, and of *chesnut*, and peeled white strakes in them, and made the white (or *Laban* לבן) appear in the *rods*," &c. Whether we translate *Laban*, *white*, or as the name of a man, *Jacob's ostensible* design seems to have been fair,—it intimated a wish that his uncle's cause should prosper.

But it was consistent with *Jacob's* character, to forward his own interest, by indirect means; and this he may have aimed at, by choosing that species of *rods*, which may have been regarded as the *symbols* of sounds, and of ideas, in conformity with his purpose.

The *poplar*, and the *hazel*, amongst the *Celtic symbols*, represent *E C*, and the corresponding *Hebrew* letters, חק, denote a *circumscribing with lines*, a *marking round*, and, therefore, a *ringstrakedness*.

ערמון, *ormun*, the *chesnut*, or, as the *Seventy* render it, *plane tree*, does not occur amongst these; yet it may have been *hieroglyphic*, or the *symbol* of an idea. *Parkhurst* extracts the term from ערה, *ore*,—to *discover*, *display*, and מנה, *mene*,—to *distinguish*, *count*,—*make a distinction of parts*.

As the *sprig* readily suggested the name of the *tree*, may not that *symbol* have intimated a wish, that the cattle would be coloured with *distinct parts*, or become *spotted*, and *speckled*.

The characters on the *Babylonian* bricks, lately published by *Dr. Hager*, were not, perhaps, intended, originally, to represent *nails*. Their component parts are not unlike the *points of sprigs*, and *prickles of thorns*, plucked from their branches. When I saw them first, they reminded me of an obscure passage in *Herodotus*, respecting the builders of that celebrated city. Δια τριηκοντα δομων πλινθος, ταξεος καλαμων διαστοιβαζοντες. (L. i. 179.) which *Valla* thus translates—

Per tricesimum quemque laterum ordinem, SUMMITATES ARUNDINUM, *instipatas*, *conglutinabant*. May not this point at the *impression* of those *frames*, which had been carved with *sprig letters*?

After I had made known my intention of publishing these essays, many curious tracts, upon philology, and writing, were put into my hands, by liberal friends.—Amongst these, was, " *The prospectus of an Irish Dictionary*, with an *Introduction*, and *Preface*, by *General Vallancey*. Though I cannot accede, implicitly, to this gentleman's opinion, I am proud of acknowledging my obligation to him, for the following particulars. They have too close,

and much too important a connection, with my subject, in the section before us, to be overlooked.

1. *Mr. Hammer*, a *German*, who has travelled, lately, in *Egypt*, and *Syria*, has brought, it seems, to *England*, a manuscript, written in *Arabic*. It contains a number of alphabets. Two of these consist entirely of TREES. The book is of authority. *Introd.* P. 37.

Whatever be the date of this manuscript, or the degree of credit which it may deserve, it cannot have been fabricated by the artificer, to confirm the doctrine of the *Irish*, and *British Bards:* it furnishes, therefore, a collateral proof, that the ancients regarded the *symbols* of *sounds*, in the delineated form of *trees* and *plants*.

2. The *General* quotes the authority of *Bayer*, "That each of the *Chaldean*, or *Hebrew letters*, derives its name, from some *tree*, or *shrub*; as, ב, *Beth*, a *thorn*; ד *Daleth*, a *vine*; ה *He*, the *pomegranate*; ו, *Vau*, the *palm*; י, *Jod*, *Ivy*; ט, *Teth*, the *mulberry tree*; ס. *Samech*, the *apple tree*; פ, *Pe*, the *cedar*; ר, *Resh*, the *pine*, &c." *Pref.* P. 59, 60.

This opinion, is not grounded upon *British*, or upon *Irish*, tradition.

3. The following quotations, convey the same idea, respecting the origin of letters.

"*Fructiferarum arborum plantatio, hieroglyphicè, in divinis literis, accipitur pro disciplinâ doctorum.*" *Hesych Pierius.*

Kircher, thus translates an explanation of the *tree* of *knowledge*, by a *Chaldean Rabbi*, named *Naham*—

" *Arbor magna, in medio paradisi, cujus* RAMI, DICTIONES, *ulteriùs, in* RAMOS PARVOS, et FOLIA, QUÆ SUNT LITERÆ, *extenduntur.*"—" The great *tree* in the midst of *Paradise*, the *sprigs*, and *leaves* of which, were *letters*, and the *branches*, *words*."

" *Theut, a Græcis, trismegistus appellatus est—Hunc asserunt authores, Ægyptiis præfuisse, eisque leges, ac literas tradidisse; literarum vero characteres in animantium,* ARBORUMQUE FIGURIS *instituisse.*" *Eli. Sched.* P. 109. *Prof.* P. 60, &c.

4. The *General* gives the following metaphors, from the *Hebrew*, and *Chaldaic*, which make, forcibly, to the same point.

עץ, *Ets*, a *tree:* the root, says *Bate*, signifies, *to take, or give instruction.*

כרם, *Kerem*, a *vine*, a *vineyard;*—a *study*, a *school*, a *college.*

Ch. שרש, *Sharash*, Radix,—*Thema, vox primitiva*, unde voces derivatæ, instar *ramorum* expullulant.

Heb. סעיף, *Saiph*, a *branch;*—a *thought*,— *(Robertson) Saiph, Ramus;—Cogitatio;—ramos amputare.—Thom.*

Heb. and *Ch.* זמר, *Zamar*, to *prune;*—to *sing* a *song.*— The *Arabs* changed *M* into *B*, whence *Zabar, putavit vitem;—intelligentia, liber, scripsit, scriptura.*

שלח, *Shilah, Propago,*—dicitur de *plantâ, arbore mittente ramos:* in Kal, usurpatum reperio, de *falce;* de *libro,* de *epistolâ.*

גזר, *Gizar, Secare; radix; syllaba; literarum comprehensio.*

שותא, *Shutà, lineà, ordo, stylus, modus* et *usus loquendi, structura verborum: Syr, Shita, Vitis; Shuta, fructus arboris;—verbum, sermo.—Shita, Virgula, arbor; phrasis, versus libri.*

קיס, *Kis, lignum;* קסן, *Kisan, folium arboris;* קיס־טור *Kistor,—Scriba, notarius.*

יורה, *Yoreh,* a *shoot; instruction.*

פורא, *Pora, Ramus fœcundus;—Libellus.*

בר, *Bar,* de *ramis vitis fœcundæ, Ezek.* xvii. 6. et de *loquelâ humanâ—Gusset.*

In fine, שוה, *Soah,* to *study,* is derived from שיה, *Siah,* a *tree;* and from יור, *yor,* the *shoot,* or *branch*—יר ה,—*yara,* to *teach.*

Metaphors in Arabic.

The ancient *Arabs,* said, proverbially,—"I know the wood of the *tree,* before the fruit is ripened."—"I know his genius, as soon as he speaks."

Alam, science, learning;—the *cypress tree.*

Tesnif, a *tree*, putting forth *leaves*;—*invention, composition, publishing a book.*

Werek, species arboris;—*qui scripsit; folium arboris*;—*scriptura.*

Fann, ramus;—*modus et ratio orationis; pars artis* vel *doctrinæ: Fanun, Rami*;—*Scientiæ. Talua, florere, gemmare cæpit arbor*;—*cognovit, consideravit, animum advertit ad rem.*

Even the *Chinese* use the same metaphor, *si*, a *tree, (siah, Chald.)* is the *key*, or the *radix* of *su*, a *man of erudition*; of *sai, learning, wisdom*, a *master of arts*, a *mandarine*,—and of *su*; a *book*.—*Pref.* P. 60—66.

For a more ample catalogue of such authorities, and metaphors, a fuller account of them, and a demonstration of their connection with *traditions*, and the *language* of the *Irish*, I refer my readers to this curious publication. The extracts I have now made, in addition to what I have stated before, may suffice, to shew, that a derivation of alphabetical characters, from *sprigs*, and *leaves*, of *trees*, and *plants*, was not the solitary conceit of a *Celtic ancestor*; but the genuine relic of ancient, and, perhaps, universally accredited system.

We can trace, uniformly, in the figures of speech, in the terms, the customs, traditions, and superstitions of antiquity, (both in sacred and profane writers,) the vestiges of *symbols*, adopted from various kinds of *trees*, and communicating ideas, by *parts* of those *trees*. We find, that *rods*, and *sprigs*, in some way, or another, have represented the first principles of speech, learning, and science. Though we cannot always connect the symbolical *sprig* with its *appro-*

priate letter, it is, perhaps, because the alphabets, apparently founded upon that system, such as the *Pelasgic,* and *Etruscan,* were become obsolete, before the time of those authors who now remain.

The obscure hints upon this topic, seem explained by the *symbols* called *Druidical,* and so called, not because *Druids invented,* but singly, because they *cherished* and *preserved* them.

Amongst other nations, the dispersed and scattered members of the system appear, as fragments of high antiquity, in terms, customs, and superstitions; but its fundamental principles of remote antiquity, were either forgotten, or locked up, amongst the mysteries of the sacred orders. The secrets of the *Magi,* the *Orpheans,* the *Priests* of the *Cabiri,* and of *Egypt,* perished with each of their institutions. We cannot, therefore, expect, from *Greece,* and *Rome,* and much less from the sacred volume, a complete elucidation of their *arcana.* But, abating for some instances of local improvements, and corruptions, we may at once pronounce *Druids* to have been of the same class. The discipline they enforced, the sciences they taught, and the opinions they inculcated, were, in general, the same. The source, from whence they had professed, uniformly, to have derived them, was the same; viz. *from the ship of Dylan, the son of the sea, who survived, with his single family, when the world was drowned.*

Some vestiges of these *Druidical* institutions, with some fragments of their traditions, together with songs of those *Bards,* who immediately succeeded them, and who professed themselves, with pride, their disciples, have survived, even to this day. From these, we have enabled ourselves to

investigate the real principles of their *symbols*, and, consequently, to explain the mysterious hints of antiquity.

As we proceed in comparing the *letters*, which arose from that series of natural *symbols*, with letters of other ancient nations, I think, it will further appear, that, notwithstanding the diversity of characters, of names, and of series, in the alphabets now extant, the original invention of all those letters, was the same; and equally founded, upon a system of *hieroglyphics*, or *symbols*, taken from the appearances, and stores of nature.

SECT. IX. *That all Letters have proceeded from one original Invention.*

FOR the purpose of elucidating this fact, it may not be improper to inquire, in the first place, into the analogy that appears between the letters of the *Celtæ*, and those of their neighbours, the *Germans;* who, as it is known, lay claim to an alphabet of their own. The invention of their letters, has, indeed, been ascribed, by some authors, to a *Bishop of the Goths*, in the fourth century; but that, is a palpable mistake. The *Runic* alphabet was, unquestionably, known to the *German* tribes, in the ages of *Paganism*, as appears, from numberless inscriptions upon rocks, (that primitive kind of records) all over the north.

And, it is remarkable, that, upon the introduction of *Christianity* into those regions, the ancient alphabet had been so far from being deemed the invention of a *Bishop*, that it was reprobated as magical, and profane, so that even the use of it was discontinued. The only possible grounds for such an opinion, and for the consequent prohibition of the *Runes*, must have been, that such letters had been employed in the *Pagan* customs of *divination*, and *sorcery*.

The *Germans* are known to have used characters for these purposes, and the *Runic* ones acquired an ill fame in consequence of their profanation. The *Runes* were, therefore, those very *notæ*, or *marks*, which *Tacitus* describes the *Germans* to have inscribed upon their *magic lots*.

Mr. Sammes, Brit. Antiq. P. 439, gives the following account of the abuse of these letters, and of their disgrace.

" The *Runic* characters were made use of by *Woden*, not only for inscriptions, but for magical charms, and imprecations: and for this reason, after the faith of Christ was received, the *Runic* characters began to grow so far out of credit, that many, spurred on with too much zeal, not only destroyed such bewitching fooleries, where they found them, but burnt, without distinction, all sorts of books written in that letter, and defaced monuments, and old inscriptions, for no other reason, but because they bore the character. Yet, nevertheless, the dotage of the vulgar, on these uncouth letters, and the opinion, they contained in them a certain power, and energy (which apprehension yet remaineth, among the simple, in their charms, to this day) maintained its ground, so long after Christianity itself, that *Loccenius* witnesseth, *Sigfrid*, an *English* bishop, thought it necessary to have them altered, which he did by the assistance of the Pope, who utterly banished them from *Swedeland*, in the year 1050, and substituted the Latin character in their room. The same usage they found in *Spain*, under *Alphonsus, King of Castile*, and *Navarr*, in the year 1086, and were, at last, finally condemned in the council of *Tholoun*, in the year 1116."

The arrangement of the *Runic* alphabet, was different from that of the *Irish*, or the *Bardic*; but this difference, may have arisen from some local conceit, of either nation.

The *Runes* had also peculiar names, which, undoubtedly, had their meanings, in the dialect which first imposed them; as *F, Fei; O, Oys; R, Ridhur; I, Iis; S, Sol; T, Tyr*, &c.

Notwithstanding these marks of distinction, there are known circumstances, which point out the extreme probability of their affinities, and close relations to the *Celtæ*.

The general term, by which we distinguish the *northern* alphabet, is *Run*. This term, *Sir H. Spelman*, as well as other learned men, traces to the *Saxon, Ryne*, which imports a *mystery*, or *hidden thing*. The *Celtæ* call their system of symbols, *Run*, and *Rhîn*, which, in the *Irish*, and *Welsh* languages, have precisely the same import.

Though one, and the same power, be not constantly represented by a similar character, in both alphabets, yet, the series of *Runic*, and *Bardic* characters, taken altogether, have an astonishing resemblance, between each other, and, in the various copies of *Runes*, taken from old inscriptions, characters appear, which are exactly the same as in the *Bardic alphabet*.

In those instances, wherein the *Runic* letters differ from the *Bardic*, the former still appear like sketches of the *sprigs* of *trees*, either single, or combined: and the terms, by which the *Gothic* nations describe their letters, suggest the idea, that they were so understood. Thus, an alphabetic character in *Saxon*, or *old English*, was called *boc-stave*, a *book-staff*. *Verstcg*. Chap. vii.

Sammes, P. 441, quotes *Runic* verses, which he thus translates, "Thou knowest the *Runes*, and *loose characters, radna staffi*," *rod staves*, or *letters*, &c.

And again, P. 443, he thus translates a quotation from the *Edda*:—"That, 12, I know, if I see on the top of wood,

(tre) a ghost walking, so I cut it out, and receive it in the *Run*, that the man shall come, and speak with me."

From the identity of the general name, by which the *Celtic*, and *Runic* letters are distinguished; from the identity of the radical number in both, (sixteen) and the general agreement of their powers; from the identity of the uses to which they were applied, the similarity of several characters, together with a *common tradition*, that all of them originated from *staves, rods*, or *sprigs, cut from the tops of trees*—a fair conclusion may be formed, that both alphabets, were grafts of the same root, or sprung from the same stock, and were devised upon the same plan, or system.

Yet, we must not suppose, that characters of *German Runic*, were borrowed from *Druids* of *Gaul*, and *Britain*. They were used by *Gothic* tribes, as appears from the language of all *Runic* inscriptions: "The Northern *Goths* held their letters in the highest reverence, —ascribed the invention of them to their chief deity—and attributed even to the letters themselves, supernatural virtues." A veneration so bigotted, and superstitious, demonstrates, that such letters as these, must have belonged, with shades of difference, to the same people, from remote periods of antiquity. Their ancient custom of divination was connected with the use of them, and they had not the faintest hints of tradition, that ever they had borrowed them from any other nation. Their invention was, at least, ascribed by *them* to their chief deity, and the founder of their family.

The exclusive property of a *Runic alphabet*, is awarded, in a manner, to the *Germans*, by the *Celtæ* themselves. The *old Irish* had a series of characters, which they called *Marcomannic Runes*. The *Marcomanni*, who were the sub-

jects of *Ariovistus*, in *Cæsar's* time, were in the habit of *divining by lots*. (*De Bell Gall.* i. 53.) They were of course in possession of the *notæ*, or characters, employed in that practice; and the *Irish* would not have called them *Marcomannic*, had they been altogether the same as the national characters of the *Celtæ*.

We may, therefore, consider the *Runic* letters of the north, as only different sketches, or draughts, of the *symbolical sprigs*, acknowledged by the *Celtæ*, and we *may* infer, as, I think, we *must*, that both nations, with some accidental changes, derived the system from their common ancestors. The *northern* copy is not so uniform, and simple, as the *Bardic*; but, at the same time, it presents marked and venerable features of antiquity, which are verified by the oldest inscriptions of *Greece, and Italy*.

Let me now investigate the affinity between the *Celtic* letters, and those of *Greece*, or of *Rome*. But I must premise a little historical epitome of *their* alphabets, as far as my information extends. Ancient authors tell us of two distinct alphabets, which, in different ages, were known to the inhabitants of *Greece*. The oldest of these was called the *Pelasgic*, the *Attic*, the *Argive*, or the *Arcadian*, from the several people, by whom it had been employed. It appears to have been the same as the *Etruscan*, or old *Italian, alphabet*, which also was called *Arcadian*, because it was brought, as they said, out of *Arcadia* into *Latium*, by *Evander*.

The *Pelasgi*, from whom this alphabet receives its familiar title, were some of the most ancient inhabitants of *Greece*: but the name was not confined by historians to that country, nor is it accurately known how far it extended, or whence it arose. Learned men have ob-

served a similarity between this word, and the *Hebrew* פלגים, *Pelegim,* and have supposed it of the same import. The *dividers,* or *divided.*

If this, be founded in truth, we may regard it as a general name, for those descendants of *Japheth,* who *divided* the *isles* of the *Gentiles.* Be that, however, as it may, the *Pelasgi* seem to have brought their letters with them into *Europe,* upon their first migration: for *Eustathius,* a writer of no mean credit, in his commentary on the second *Iliad,* V. 841, assigns it, as one reason, why the *Pelasgi* were called Διοι, *Divine, because they alone, of all the Greeks, preserved the use of letters* AFTER THE DELUGE.

But, the use of the *Pelasgic* letters was not confined to the *proper Greeks,* any more than the name of *Pelasgi;* for *Orpheus,* and *Linus,* or the *priests of Thrace,* are said to have employed them in their writings. *Dio. Sic.* L. III.

The *Pelasgic,* in its original form, may, therefore, be regarded as the *general alphabet* of the *first European nations,* and as coeval to the nations themselves. Consequently, the *Attic* letters, which unquestionably were the same as the former, have been uniformly interpreted by lexicographers, as meaning, Αρχαια, Παλαια, Επιχωρια, the *old, primitive, native letters of the country.*

From the same old stock sprung, also, the first letters of the *Romans.* They were called *Etruscan,* and were allowed to be the same as the *Pelasgic.*

Pliny says:—" *Vetustior autem urbe in Vaticano ilex, in quâ Titulus, æreis literis Hetruscis, religione arborem, jam tum, dignam esse significavit.*"

Dion. Hal. L. IV. speaking of the column, upon which *Servius Tullus* caused his laws to be written, says, that the same column remained even to *his* time, in the temple of *Diana*, inscribed with letters, which *Greece* anciently used, namely, the *Pelasgic*.

The other *Greek* alphabet, and which remains in use, had the several names of *Ionian, Phœnician, Cadmean*, or *Æolian:* and it is represented, as having been imported into *Bœotia*, by an *Asiatic* colony, about 1500 years before Christ. The *Greeks* call the conducter of this colony *Cadmus*, and the people, who composed it, *Phœnicians;* but, under the former name, we may, perhaps, more properly understand a people, called *Cadmîans*, from their former place of residence. That such a colony did, in fact, arrive, and wrought a memorable change in the alphabet of *Greece*, are facts, attested with so general a voice of antiquity, as to admit of no debate. But, of whom this colony consisted, and from whence it came, are circumstances less evident.

The territory of the *Tyrians*, and *Sidonians*, was called *Phœnicia* by the later *Greeks*. It was the district best known to them by that name, and the most celebrated country, to which the name was applied. Consequently, ancient authors have acquiesced in the opinion, that a *Theban* colony came from the *Tyrian* coast. To this opinion, several of the learned moderns have subscribed, and have concluded these emigrants to have sprung from the race of the *Canaanites*.

But, though it has been a general persuasion, it has not been universally admitted.

Baxter, in his letter to *Mr. Gardiner*, calls *Cadmus*, a *Carian*; and adds,—"It is a grand, though an ancient mistake, that the old Φοίνικες were *Tyrians*." *Reliq. Bax.* P. 415.

Had this learned antiquary assigned his reasons for the above assertion, his opinion might have had a more able support than my pen can furnish. However, as I rather adopt his faith on this point, I shall offer the following circumstances to my readers.

The name, *Phœnicia*, which, perhaps, was *Greek*, and which imported nothing more than a district, abounding with *palm trees*, was not applied exclusively to the territories of the *Tyrians*, and *Sidonians*, or *old Canaanites*, which, in the time of *Moses*, and of *Cadmus*, reached no further Northward, than to *Sidon*, upon the sea coast. There were other districts of that name.

There were two mountainous tracts, in the neighbourhood of each other, placed in the confines of *Ionia*, and *Caria*: *Ptolemy* calls one of them *Cadmus*, and the other *Phœnix*. The inhabitants of these tracts were, therefore, *Cadmians*, and *Phœnicians*: The contiguity of their native residence, may have afforded them an opportunity of joining in the same expedition.

The dialect of *Thebans*, the names of their towns, and of their oldest princes, do not appear to have had more affinity with *Tyrian*, *Syriac*, or *Hebrew*, than languages of *other Greek* states. The *Bœotian* was a genuine branch of the *Ionian* language, which had been established in

districts, where *Cadmus*, and his *Phœnicians*, never obtained a footing.

The *Tyrians*, and *Sidonians*, did not claim the cololization of *Bœotia*; but, in conjunction with other *Asiatic* people, called its inhabitants, as well as those of the other *Greek* states, by the generic term of *Iones*, or *Iaones*—the sons of *Javan*.

Επιεικως δε 'οι Βαρβαροι τους Ἑλληνας Ιωνες λεγουσι. *Hesych.* v. Ιαννα. Παντας Ἑλληνας Ιαονες 'οι Βαρβαροι εκαλουν. *Schol.* ad *Acarn. Aristoph.* Ενιοι και τους Θρακας, και Αχαιους, και ΒΟΙΩΤΟΥΣ, Ιωνες εκαλουν. *Hesych.* v. Ιωνες.

It appears, then, that *Bœotians*, or *Cadmus*, and his *Phœnicians*, were considered as *Iones*, and of the same origin as the other *Greeks*.

The letters, introduced into *Europe*, by these emigrants, are uniformly called *Ionian*. They were the same as those used by the *Asiatic Ionians*, or the *Tarshish* of *Moses*. *Pliny* asserts, that a *tacit consent of nations, introduced the general use of Ionian letters*. This can only mean the *Cadmian*, or *new Greek* characters, which became prevalent, in succession, to the *Pelasgic*, and *Etruscan*.

The letters of *Cadmus* have more similarity of character to the *Pelasgic*, or *primitive letters of the Europeans*, as they appear on the *Eugubian* tables, than to any copies of the *Samaritan*, or of the *Tyrian* letters, now extant.

From these premises, I think, a fair inference may result, that *Cadmus*, and his *Phœnicians*, were natives of the country about *Mount Cadmus*, and *Mount Phœnix*,

—that his, and their letters, were those of the *Ionians*, or descendants from *Javan*, who had hitherto remained in *Asia*. The difference between these letters, and the *Pelasgic*, in all probability, arose from gradual operations of time, or from studied refinements, during the separation of the kindred families.

It may be asked, in objection,—if the colonist, who occupied *Bœotia*, was actually *Ionian*, why do we not find him distinguished by that name, in preference to the term *Phœnician*?

It may be answered, that, in early ages, the name of *Ionians* was applied so generally to all *Greeks*, that it would have conveyed no distinct idea of a particular district, or family; whereas, the names of *Mount Cadmus*, and *Mount Phœnix*, were of limited appropriation, which at once pointed out the origin, as well as the native spot of the new-comers. It may, further, be remarked, that *European Greeks*, of later times, in consequence of some jealousies between the two countries, *disliked the name of Ionès, avoided the use of it, and were unwilling to be called by it.* Οι μεν νυν αλλοι Ιωνες, και Αθηναιοι, εφυγον τουνομα ου βουλομενοι Ιωνες κεκλησθαι. *Herodot.* L. I.

Some learned men, taking it for granted, that *Cadmus* was a *Syro-Phœnician*, have laboured the point of explaining, how the letters of *Cadmus* may have been formed, upon the *old Samaritan*, and have insisted upon it, that all the names of these letters are mere imitations of the *Hebrew*. It is not, by me, denied, that a remote affinity may be discovered, between the two alphabets. They both descended, in my opinion, from one source, and, therefore, may have retained a degree of resemblance to each

other. But the alphabet of *Cadmus* does not appear to have been taken from the *Hebrew*, or from any other, which corresponded with it. In the time of *Moses*, who was cotemporary with *Cadmus*, the *Hebrews* had already twenty-two *potestates*, or letters; the alphabet of *Cadmus* was, as yet, in a more primitive, and simple state, consisting only of sixteen letters.

That names of *Greek* letters are mere imitations of the sounds, formed by the *Hebrew* names, or by the *Tyrian*, is a very disputable point. It appears to me, that most of them are old, and genuine, *Greek words*, conveying similar ideas to those of the corresponding names in the *Hebrew*, and retaining a similarity of sound, only so far as the two languages had a radical connection between each other. I shall endeavour to render this proposition more clear in the sequel.

But the identity between some, at least, of the *Ionian* characters, and the *Pelasgian*, or *Etruscan*, of the *Eugubian* tables, and the similarity of others, demonstrate, that both of these two alphabets have sprung from the same fountain. And, it should seem, that a change was not introduced at once, but gradually effected. In the celebrated *Sigean* inscription, we discover nearly equal resemblances of the *Pelasgian* letters, and the *Ionian:* it was, therefore, engraved, at a time, when the former were beginning to yield with reluctance, and the latter were insinuating themselves into their place.

But it would be easier to demonstrate the original identity of these alphabets, than to point out, with distinct accuracy, the changes introduced by the *Ionians*.

They do not seem to have augmented the number of the letters. Only *sixteen* are ascribed to *Cadmus*. The same number is claimed by the old *Latins*, by the old *Germans*,—by the *Irish*,—and *British Bards*.

We have not, perhaps, adequate remains of old inscriptions, to ascertain the exact compass of the *Pelasgian*, or the *Etruscan* alphabet, which, there are some authors, who confine to so few as *twelve*, or *thirteen* powers; but it is probable, that, like the *Latin*,—as well as other *Old European alphabets*, which are better known,—it amounted, in truth, to *sixteen*.

Diodorus informs us, that *Cadmus* did not originally invent, but only changed, the figures of the letters. Yet, from other circumstances, it appears probable, that the *Greeks of Europe* were also indebted equally to those *Thebans*, for a new arrangement of their letters, and for a new series of names.

The order of the *Ionian* alphabet, accords much better to that of the *Hebrew*, and of the *western Asiatics in general*, than *Runic*, *Irish*, or the *Bardic*; which latter, in all other respects, appears to have been a very near ally to the *Pelasgian*, or *Etruscan*.

As to the names, though I have already shewn, that letters had, anciently, two sets of them,—*specific*, or the idea expressed by the *power*,—and *hieroglyphic*, or *symbolical*; yet, we may suppose, that, in every particular state, one series of the two was more familiarly used than the other, and that one series only was retained, when the *hieroglyphical* origin of letters was forgotten. The series, by which the *Ionian* letters, and the *Hebrew*, as well

as the old *Irish*, are distinguished, is clearly the *hieroglyphical*. It is formed by names, which are given to certain productions of art, or of nature.

That *Pelasgians*, and the *Tuscans*, on the contrary, used the simple, and *specific* names,—like our *Druids of Britain*, —is probable, from the general affinity of their alphabets, and, still more so, from the following circumstance.

The old *Latins*, and the *Romans*, in the first ages of the city, as I have already shewn, used the *Pelasgian*, or *Etruscan* characters. These were, I think, the *Latin* letters;—whose texture, *Pliny* says, resembled those which *Greece* had *anciently* used. They were laid aside, gradually, for the admission of a series, much the same as the *Ionian*. But the *Romans* neither adopted, nor imitated the names of the *Ionian* letters. They used the simple, and monosyllabic names, which are to this day retained.

It cannot be conceived, that, when they altered their characters, they originally devised that series of names. They must have preserved the names of their old letters, and, therefore, of the *Pelasgian*, or the *Etruscan characters*. These names have, indeed, been deemed utterly destitute of meaning, by scholars, who would search for them in the *Hebrew*, or *Greek*, or modern *Latin* tongue. But it appears to me a certain fact, that, at least, the latter of these languages was chiefly formed out of a dialect, very ancient, and very similar to that of the *Cotii*, or *Waldenses*, and *Scoti*, or *Celtæ* of *Ireland*, in which, a multitude of its roots may even still be found. In this, and some other *Celtic* dialects, the names of the *Roman* letters, are all *significant, and characteristical terms*. They are full of meaning. They

are, also, clearly re-echoed, in the names which are given to the *lots* of *Druidism*, or the *omen sticks* of *Britain*.

We may venture, then, to assert, that, whilst the *Romans* imitated the *arrangement*, and *characters*, of the *Ionian* alphabet, they cherished, and preserved, for the most part, the simple, and the original names of their national letters; viz. the *Arcadian*, or *Pelasgian*, of *Evander*, the same as the *Etruscan*, the *Celtic*, and primitive letters of *Europe*.

With such names, perhaps, all nations had been once acquainted. Even the *Hebrew* alphabet is not without simple names, corresponding to the marked, and specific ones of the *Pelasgian*, or *Bardic* alphabet; as *He*, in the *Pelasgian*, or *Bardic*, *E*, which denotes, in *Celtic*, *that person, that thing*, as the *Hebrew*, הוּא; *Pe*,—in the *Bardic*, *Pi*,—a *beak*, or *sharp point*,—as the *Hebrew* פּה.

The names of some letters, in the modern *Greek alphabet*, prove, that this people had known letters of different powers, distinguished by simple names. ϒ must have been called *Upsilon, slender U*, in contradiction to that *broad U*, which is found in the *Roman*, the *Pelasgian*, the *Irish*, the *Bardic*, and the *Runic* alphabets;—but not in the *Ionian*.

So again: removing from *Epsilon, Upsilon, Omicron*, and *Omega*, the epithet *Psilon, Micron*, and *Mega*, which constitute no part of the real names, we discover the simple enuntiations of the vocal powers,—*E, O, U*, as in the *Pelasgian, Roman*, and *Bardic* alphabets.

It remains, to shew the correspondence of the *Pelasgian*, as well as the *Ionian*, with *Druidical* alphabets, so far as may demonstrate their common origin.

A comparison between the names and characters, of almost every power, in the *Bardic*, and *Pelasgian*, would, of itself, terminate all debate respecting their original identity. Such is their similarity, that it could not well have been produced without an actual intercourse between the several people, by whom those powers were used. That intercourse is acknowledged also to have taken place.

The *Hyperboreans* (or *Druids*) repaired regularly to the banks of the *Peneüs*, in *Thessaly*, to worship their Deity, *Apollo*. *Ælian. Var. Hist.* L. III. C. i.

We may hazard, without fear, the conjecture, that votaries, like these, carried with them a knowledge of *Druidical symbols*, or *lots*, wherever they went. Yet it may not follow, or admit of proof, that, of course, they introduced them into the heart of *Greece*. Their creed of religion must have had some analogy to that of the people, in whose temples they worshipped. The *Pelasgian* priest of the *Cabiri*, as well as our *Druids*, professed a vigilant care of primitive opinions, and of primitive institutes,—derived, and well authenticated, from *the ark*. Even their name could, with some probability, be well traced in the *Celtic*; for *cabar*, is a *confederacy*;—*cabartha, united*;—*cabhair, help, aid*; *cabhair-am, I help, assist, relieve*. *Shaw*. Be that, as it may, we can have no doubt that *Pelasgian* priests used *Pelasgian* letters.

The use of these *Pelasgian* letters has been ascribed expressly to the *Bard*, or priest of *Thrace*. *Diodorus*, L. III. observes, that *Linus wrote a history of the acts of the elder Dionysus, and other mythological tracts, in Pelasgian letters, and that Orpheus made use of the same*.

. Under the name of *Orpheus,* the fanciful *Greeks* appear to have described an ancient order of *Priests,* called *Orpheans,* who dealt in *symbols,* and who traversed great part of the habitable earth, to instruct the world in divine mysteries. They were not only poets, and skilled in harmony, but theologists, and prophets; they were also very knowing in medicine,—and in the history of the heavens. *Orpheus, in Holwel's Mythol. Dict.*

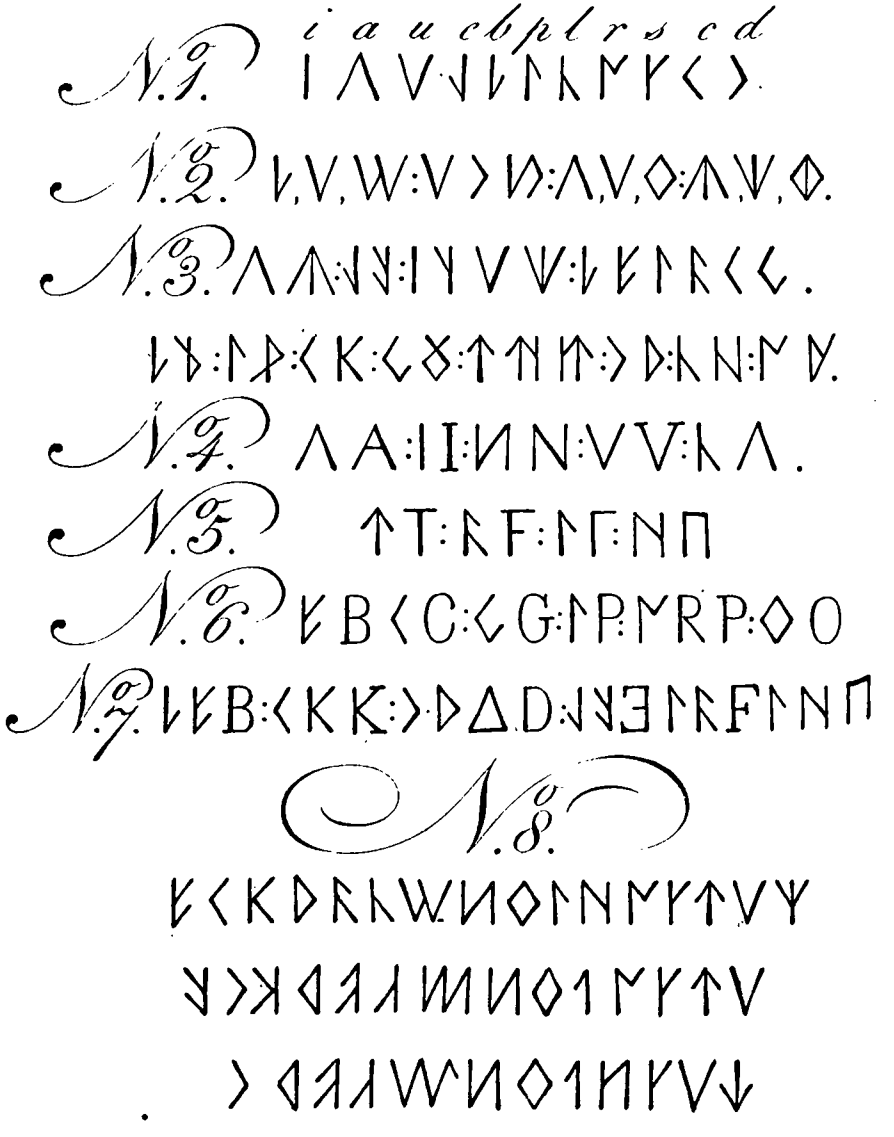
Thrace appears to have borrowed from *them,* one principal doctrine of *Druidism,* which prevailed as late as the time of *Mela,* the geographer, not as the dogma of a solitary philosopher, but as a national persuasion.

"*Alii redituras putant animas obeuntium;—alii, etsi non redeant non extingui tamen, sed ad beatiora transire.* L. II. C. ii.

Our *Druids* taught, that souls, after being purified by their transmigration, attained a condition of endless felicity.

In short, it appears,—from the whole account which has been traced of this order,—that *Orpheans* were *Druids,* or *Druids Orpheans.* Both orders having sprung from one stock, they were, perhaps, in their uncorrupted state, equally the repositories of primitive arts, and primitive opinions. These orders, in various countries, appear to have had not only a marked and general resemblance, but also a more familiar intercourse, and a more actual communication, than has been commonly supposed.

The dance of *trees,* to the music of the *Orphean* harp, may have been an allegory, of the same import, as *Talie-*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sin's device, of arming the *symbolical trees,* or *letters,* and bringing them into the field of battle.

The *Greeks* have no tradition of any writings, known in *their* country, anterior to those of *Thracian Bards.* To *them,* we ought, therefore, to ascribe the first *publication* of the *Pelasgian,* and the *Etruscan letters,*—not their invention,—but their introduction into popular use.

The names of these letters,—retained by the *Romans,*—and their characters, copied from inscriptions, of uncertain date, prove, indisputably, their common origin, with letters of *British Bards.* In No. VIII. of the annexed plate, they are exhibited, at one view, together. The first line is formed of *Bardic* lots;—the second has been selected from *De Gebelin,* and from *Astle's Etruscan alphabets;*—a third, from the inscriptions of the sepulchral grottos at *Corneto,* as they were engraved for the *Gentleman's Magazine* of June, 1779.

Most of the *Pelasgian,* or *Etruscan* letters have been reversed, because they were taken from inscriptions, which had been written, from right to left. The old *Grecks,* and the *Italians,* wrote both ways.

It is now, perhaps, no improper stage of the discussion, to examine the origin, or solution of the testimony given us by *Xenophon,* and by *Archilochus,* which has been cited by *Bucher*—viz. "that the characters which *Cadmus* introduced into *Greece,* were more similar to the *Gaulish,* than to the *Punic,* or *Phœnician letters.*"

From what has been stated, I assume it as a just inference, that ancient *Gaulish* characters, intimated by these authors, were, in general, the same as the *Bardic* letters,

already exhibited. Before I compare them with *Cadmean* characters, or those of the modern *Greek*, it may not be improper to contemplate, with a retrospect, those principles, and that system, upon which they were constructed.

Being originally intended as draughts, or sketches, of the *points*, or *sprigs*, or *knots* of *plants*, it is to be remarked, that simple, and radical characters, represent either a *straight rod*,—a *forked sprig*,—a *rod*, with a *single shoot branching from it*,—or a *simple knot on a twig*; as No. I. Pl. ii.

The *fork*, or the *shoot*, always branches off, and with an acute angle; the *knot* breaks the line, with an obtuse angle. In these particulars, the copy is taken from the model of nature.

The characters of those compound powers, which are now classed amongst the *radicals*, are formed by the junction of two *simples:* as *M* from *B U*, *O* from *A U*, No. II.

Derivatives, or mutations, are accomplished, by adding to their primitives, another *shoot*, or, else, mutes are changed into their affinities, the semi-vowels, and the aspirates, by affixing a *reed*, whose perforation was the *symbol* of *breathing*; as in No. III.

Thus, a fundamental principle is preserved throughout, with great simplicity, and regularity.

In the *Ionian* characters of *Greece*, and of *Rome*, few vestiges of system, or of homogeneous connection present themselves, at the first view; and yet, upon mature consideration, their general analogy, to characters of the

Bardic is perceived. And the evidence of inscriptions, the farther we ascend backwards into antiquity, amounts to absolute proof, that most of the difference, which now appears between them, is due to the changes which took place in *Greek*, and *Roman* letters. The more ancient we find the several specimens, the nearer we discover their approach to the *Bardic sprigs*. The reason is clear. *The letters of the more learned people were constantly employed. The taste of the age, and study of expedition, produced their daily effect, in altering the* lines;—*but the* letters of the *Celtæ formed an object of superstition;—it was their chief study to commemorate the images.*

I shall now exhibit proofs of relation between these alphabets.

1. Several of the respective characters retain so much resemblance of shape, that an original identity is evident, at the first view; as in No. IV.

2. In other instances, the *Ionian* series merely opens the angles of the *Bardic sprigs*, into right angles; as at No. V.

3. Sometimes they merely soften the angles into curves; as in No. VI.

Thus it appears, that the draught of the *Bardic*, and *Ionian* letters, was, originally, the same, and that, according to the authority, cited by *Bucher*, *Cadmus's* letters resembled the *Gaulish*, more than *Punic*, or *Phœnician*. Similar characters had anciently been used in *Greece*,

Thrace, Italy, and other countries; but *Xenophon,* and *Archilochus,* named them after the *people,* by whom *they were still retained.*

The systematical correspondence of the characters in the *Bardic,* with a general principle,—as well as the evidence of ancient inscriptions,—gives the palm of antiquity in *their* favour, and the decision is further supported by a very marked feature.

Several *Greek,* and *Roman* characters, do not correspond with *Celtic radicals,* but with some of their derivatives, or mutations. Thus, No. VII. from the *Celtic B,* comes its derivative *Bh,* or *V,* by a *shoot,* in addition to its primitive, as observed before: hence were formed *Greek,* and *Roman B,* by *curving* the *shoots.* From the *Celtic C.* (K) comes *ch* guttural, by affixing a *reed,* and this is precisely the K of *Greece.* From the *Celtic D,* comes *Dh,* (as *Th* in *that)* by affixing a *reed,* as before; hence the *Greek* Δ, and the *Roman D,* by curving the angular line. From the *Celtic E,* comes *ê,* hence the ancient Ǝ reversed, of *Greece,* and of *Italy,* by opening the angles, and by adding a *shoot.* From *P,* comes *Ph,* or *F,* by the addition of a *shoot,* as before,—hence the *Roman F,* and *Æolic digamma,* as it has been called. From the same *P,* comes the mutation *Ph,* by affixing a *reed,* and hence our present *Greek* Π.

From the evidence, adduced in this work, I hope it is made clear, that the old alphabets, which I have now compared, were originally one and the same, which had been imported into *Europe,* by several of the emigrating families, who had settled in this western continent;—that our *Druids,* and *Bards* of the *Celtæ,* preserved an authentic, and respectable copy of this general alphabet, and that

principles, upon which it was constructed, were known in primitive ages, before the nations were separated.

It must, then, be inferred, that such principles were known to the ancestors of the *Chaldeans*,—the *Israelites*,—and the *Phœnicians*. As far as any thing can be demonstrated, by the terms, and metaphors of language, the fact has been ascertained.

May I, therefore, hope to be indulged, in a short search, after some links of original union, between the *European* alphabets, and these of the *western Asiatic*?

But first, I would observe, that long before the date of any legible inscription, which has reached our age, the *Asiatics* had begun to enlarge the range of the fancy, to improve, or diversify the arts, and materially to extend the limits of science.

The paintings of their figurative language had also acquired a magnificence, which the earlier nations of *Europe* could never have attained.

As a necessary consequence of this, it might be expected, that our oldest copies of *their* alphabets would be more copious, in the number of their letters, and more complex in their principles, than alphabets, traced from our more simple ancestors.

Accordingly, we find the *Hebrew* alphabet, in the time of *Moses*, already possessed of *twenty-two* powers, when the *European*, for a long time after, had but *sixteen*, at the most, and, perhaps, only *thirteen*.

The learned have generally regarded the names of the *Hebrew letters*, which corresponded with *Chaldean*, and *Phœnician*, as terms of significance, conveying ideas, not only of the characters themselves, and of their elementary powers, but also of certain productions in the field of nature or of art; as *aleph*, an *ox*;—*beth*, a *house*;—*gimel*, a *camel*;—*daleth*, a *door*, &c. And it has been the opinion of some very eminent scholars, that characters of these letters were, originally, intended for sketches of those objects, (or of their characteristical parts,) after which they were named.

Of the original characters in the *Hebrew* letters, we cannot speak positively. The *Chaldaic* square characters were preceded by the old *Samaritan*, and, in some copies of this alphabet, we discover such plain drafts of certain quadrupeds, advancing, and retreating, that the design cannot be mistaken. See the *Jod*, and *Tsade*, *Duret*. P. 324; *Le Clebert*, P. 517; *Fry's Pantog.* P. 219.

The opinion, therefore, that the old *Asiatic* letters were drafts of certain objects, cannot be entirely fanciful; and the inference will be, that such letters possessed, in part, at least, the nature of *hieroglyphics*, or *general symbols*, like those of the *Celtæ*;—and were intended, equally to convey certain ideas, besides their elementary powers in language.

But, though each of the *Chaldaic*, *Samaritan*, or *Phœnician* characters, may have originally represented some object, yet no copy of them, which is known at present, enables us to say that *all* of them can be described, or understood, as representing objects of any one class. They are not uniform drafts of *animals*,—of *plants*,—or of *pro-*

ductions by art. They are of a mixed nature, and cannot be, with precision, traced from any one homogeneous plan, or system.

May it not be, then, presumed, that *Asiatics* not only had augmented the number of their letters, but also had made some innovations in the series of primitive *symbols?* Of their ancient knowledge in *symbolical leaves,* and *sprigs,*—the terms, and metaphors of their languages give most unequivocal evidence, and proof.

The names of the *Hebrew,* and *Chaldaic* letters evidently connect their alphabets, with *Greek,* and with *Irish;* as,

Aleph	Alpha	Ailim
Beth	Beta	Beith
Heth	Eta	Eadha
Iod	Iota	Idho
Nun	Nun	Nion
Resh	Rho	Ruis, &c.

Are the *Irish* names, then, to be descendants from the *Hebrew?*—By no means. They are borrowed from no foreign language. The words are purely *Irish,* and are taken from *one homogeneous* series of *symbolical plants.*

As for the *Hebrew* names, they are intelligible terms in the *Hebrew* language. They point out very different objects, from those, which are pointed out by similar, and corresponding names, in the *Irish;* but this difference, may be solved, upon a fundamental principle of language.

All names, described, originally, a particular mode of existing, or of acting.

They conveyed the leading ideas, which may generally be collected from their verbs: and, when appropriated, so as to denote things, impressed those leading ideas, respecting the several objects to which they were applied.

It will be shewn, hereafter, that, upon this principle, the *Irish* names unite with corresponding terms, in *Hebrew*, and *Greek*. This union of the import, conveyed by similar sounds, in the names of the letters, demonstrates to me the original identity of the languages, and of the conceptions entertained by the several nations, respecting their elementary characters, or *symbols* of sounds.

The various applications of the *Asiatic* terms, may have supplied them with an opportunity of selecting a more ornamental series for their *symbols*. In support of that system, which is formed of *sprigs*, it must, however, be observed, that it is *more simple*, and *more harmonious, in its parts*, than we can allow that of the *Chaldeans*, or *Hebrews* to be, which is prompted by the characters, and the received interpretation of the names which are given to their letters. It must also have been *more ancient*.

Whatever cause introduced the other series, it must have operated at a more advanced period of society, when men were *already in the habit of delineating*, or *engraving their symbols*, not of applying them in their natural state. For, it is evident, that *Asiatic symbols* were not adapted, originally, to the same primitive mode of application, as the *symbols*, that were *Druidical*.

The *Sage* of *Druidism* could express, or convey his ideas, by *a mere sprig* of the *fir*, the *birch*, the *ivy*, and the *oak*, arranged upon a string. A *Chaldean*, or the ancient *Hebrew*, could not, so conveniently, do the same,

by the *head of an ox*,—the *end of a house*, the *head*, or *neck of a camel*,—and *the leaf*, or *screen of a door*. This, more costly, and magnificent, series, was impracticable, without recourse to *delineation*, or the art of *engraving*,—a comparatively modern, and recent practice.

It was designed, originally, for delineation; and having been suggested, by the various applications of terms, in some ancient dialect, it was probably adopted, for the purpose of decorating public edifices, with inscriptions of sculpture.

It appears, then, to have been an ambitious refinement, upon a simple, and primitive system, which has evident vestiges of it, in the terms, and the metaphors of the *Eastern languages* themselves.

But, if the series of *symbols* was changed,—its mode of application improved,—and scale enlarged; yet, the art of writing amongst the nations, appears to have sprung, and flowed from one source. The *symbols*, and *letters*, which are locally used, have more analogy to each other, than such as can be attributed, with justice, or common sense, to mere chance. This analogy points out an original identity in the art of writing, in whatever stage of rudeness, or perfection, we now find it; and further demonstrates, that it is not the work of independent genius in various countries, but the remains of a general system. At the same time, there is, on the other hand, so much local peculiarity in the elements of this art, and in the manner of using them, that we cannot suppose it was borrowed from any one people, after its attainment of perfect maturity.

The inference, from the whole, is, manifest, and clear, that

in simple rudiments, this important art existed amongst the common parents of mankind;—and, from them, it came to the several families of the earth. When the first principles of it were known, different countries may have made their separate improvements upon them, or may have, occasionally, availed themselves of those, which had been modelled by their neighbours.

As the most ancient people of *Europe* were less ambitious of *improvement*, and were more studious of *preserving*, unimpaired, what they possessed, than *Asia's* more celebrated inhabitants;—as the *alphabet* of *Druidism*; which is related nearly to the *Pelasgian*, or *Etruscan*; is, in its fundamental principles, in its radical characters, in its primitive use, and in all its properties, more simple, and more homotonous, than we find those of the *Oriental nations*, who were, confessedly, the first that innovated upon these primitive arts;—I can scarce hesitate in yielding to the force of such evidence, and concluding, that *our* ancestors, in the western continent, have presented us with a most authentic transcript of the general alphabet employed by the *Noachidæ*.

It will be said, that arts, like these, travelled from the *East*.—This I am ready to concede. They came from that country, which was the cradle of the nations.

I have not ascribed the *invention* of *written speech* to the *West*. In this particular instance, I ask no more than credit for *a general maxim*:—that, whatever ancient arts have been retained by a people, comparatively simple, and uncultivated, have been subject, necessarily, to fewer changes, than are made in the seats of luxury and refinement. And these, who may disallow my inferences, will be ready to

admit that *Asiatics* were the first who extended the limits of the arts and sciences, derived from the family of *Noah*, and, through *them*, from the *antediluvians*. They were, therefore, the first who innovated on primitive systems, and who obliterated that impression of respect, which the institutes of their fathers claimed, in honour to their antiquity.

Our very learning has led us into error, upon the subjects of ancient history. It has tempted us to look for the *rudiments* of the arts, at those, to whom we are only indebted, for *improvements*, and for *alterations*.

Whilst the sacred orders of men, amongst the less refined states of *Europe*, revered, and carefully cherished, the usages of the early ages, *Greece*, more polished, and, the *Romans*, from them, eagerly embraced the improvements, and the innovations of *Asiatic* refinement,—gave complete credence to the idle boast of their vanity,—and made it an honour, to borrow of nations, who vaunted of an antiquity, far beyond the real epoch of the world's creation :—they despised, they neglected, and almost forgot those primitive institutions, and simple rudiments of science, which had been the just pride of their own progenitors.

With antiquities of their own country, these more celebrated nations, in the meridian of their learning, and power, were but little acquainted. To the *Phœnicians*, and *Egyptians*, their acknowledgments were certainly due, for enlarging their sphere of knowledge; but their gratitude exceeded all modest bounds. They began, by degrees, to regard their instructors, as the original inventors of arts, and the first communicators of science. *Modern Europe*, in like

manner, indebted, as it is, to the arts, and muses, of *Greece*, and *Rome*, for much of its learning, has too implicitly adopted their opinions.

It may be expected, that I should here take some notice of two species, in written language, which have generally been considered, as totally distinct from the use of elementary alphabets. I mean, the *Chinese characters*, and the *Egyptian hieroglyphics*. I hope that my short remarks upon these topics, which have neither been the subject of my immediate studies, nor have much connection with my general plan, will be accepted with candour, as mere grounds of conjecture.

The characters of the *Chinese* have no elementary connection with a language of that people,—and books, written in these characters, may be read in several languages. Their appearance has impressed me with a notion, that, originally, they were nothing but *monograms* of a *polysyllabic language*, very different from that of the *Chinese*, and that the *keys*, or *radical parts* of these characters, which constantly preserve a relation to the same leading ideas, whatever adventitious touches they have adopted, were *monograms* of *primitive words*, which admit of prepositions, of terminations, and of other words, in composition.

The *Chinese*, as I learn from *Dr. Hager*, have preserved some remains, and much tradition, of an earlier series in characters more complex, representing natural, or artificial objects, like the *hieroglyphics* of the *Egyptians*. The people, who supplied their *monograms*, may have had letters, designed after such objects,—as in the *old Samaritan* alphabet, already mentioned.

When I recollect the original scheme upon which letters were formed,—the early, and primitive nature of their characters, viewed as *drafts* of certain *things*,—and the general ideas conveyed by their names,—it occurs to me, that, in their first conceptions, they must have approached the description of *hieroglyphics*.

On the other hand, I cannot help imagining, that *Egyptian hieroglyphics* must have possessed analogy to the nature of *letters*; that, in other words, they were *symbols* of *ideas*, *connected* with *elementary sounds*, or with *primitive*, and *simple terms* of the *Egyptian* language, and that elaborate sculptures on the monuments of *Egypt*, were not occasioned by the rudeness of her priest, in the art of writing, but rather by ostentatious parade, and pretence of mystery.

Apuleius, Metam. L. II. speaking of his initiation into the mysteries of *Isis*, informs us, "that he, (the *hierophant*) drew out certain books, from the repositories of the sanctuary, which contained the WORDS of the sacred *formula*, *compendiously* expressed, partly by *figures of animals*, and partly by certain *marks*, or *notes*, intricately knotted, revolving in the manner of a wheel, and crowded together, and curled inward, like the tendrils of a vine, SO AS TO HIDE THE MEANING FROM THE CURIOSITY OF THE PROFANE."

This, was not their practice, for *want of the knowledge of letters*, but was their studied perversion of the alphabet, in its proper, and simple use.

The letters of the ancient *Egyptians*, like those of the *Hebrews*, and of several other nations, may have been distin-

guished by names, which, primarily, expressed leading ideas, and, at the same time, were appropriated also to a variety of objects, in which those leading ideas presented themselves. In this case, the *term* could be represented, by the figure of *either of the objects* to which it was applied.

Let us, for example, suppose, that the letter *B* was called *Bai*, and that such a term primarily imported, *being*, or *existing*.

We are told, that *Bai*, was the *Egyptian* denomination for a *branch* of the *palm-tree*, and that this *tree* was anciently regarded as an emblem of *being*, *existence*, or *immortality*.

Again:—*Horapollo* says, "*Bai*, signified a *hawk*, the *soul*, and the *wind* [anima]; therefore, the *Egyptians* used the *hawk*, as a *symbol* for the *soul*."

The word is written *Bais*, in the *Nomenclatura Egyptiaco—Arabica*, published by *Kircher*. *Dr. Woide* follows *Kircher*; but, in the *Lexicon Coptico-Græcum*, in the *Bibliotheque du Roi*, at *Paris*, we find, ⲃⲁⲓ, *Bai*, species aliqua accipitrum; and the same occurs in *Cœlius*, L. IV. C. 16. Opinantur *Egyptii* animæ conceptum esse *cor*; quâ ratione, cum *accipitris nomine* indicari animam putent; illam, vocabulo gentilitio, ⲃⲁⲓϑ, *Bai-eth* nuncupant, quod *animam* signat et *cor*: siquidem, *Bai*, *anima* est; *eth*, verò, *cor*."

Gen. Vallency. Mon. at Lusk.
Transact. of the R. I. Acad. 1788.

A delineation of a *sprig* of the *palm-tree*, or of the hawk's

figure might, *then* be used, indifferently, to represent the term *Bai*, its leading image,—and its various appropriations;—In writing the *Egyptian* language, either of these figures might represent the letter *B, which was known by the same description.*

The *Hebrew* particle ב, denotes *presence,* or *existence,* in any given *time, place,* or *condition,*—and the name of the letter, בית, signifies a *house, abode,* or *place of being,* unless it be formed out of a more ancient, and simple term, —בי, *Bi,* or *Bai.*

The *Greeks* called the palm-branch, Βαιον, or Βαις: and Βητα, or Βαιτα, (the letter *B)* preserves the sound of the *Hebrew Beth,* or the *Egyptian Bai;* but the idea of the name, in *Greek,* may be collected from Βε-βαι-ω, to *confirm, establish,* or *place in a permanent state of existence.*

The *Latins* called this letter *Be,* nearly the simple name of the *Bai,* or *symbolical palm-branch.* And *Be,* in the *Celtic,* conveys the same leading idea of *existence.* Irish, *Be,* is the term for *life;* Cornish, signifies *Be, am, art, is,—existent.*

The country of the *Druids* produced no *palm-trees.* In order, therefore, to make their system entire, and preserve it, they found it necessary to substitute another plant, for this ancient emblem of *being,* or *immortality.* They fixed upon the *birch.*

Perhaps it was a supposed coincidence of character, between this *tree* and the *palm,* that gave occasion to its *Latin* name, *Betula,* q. d. the little Βαι, or Βαιτ.

In the *Celtic of Ireland*, the *birch* is called *beith*, which equally signifies *being, essence, existence*. It seems to be connected with Ir. *Both, Bothan; W. Bwth,* (pl. *Bŷth)* a hut, cottage; *Booth,* a place of abode, or *being,* equivalent in its meaning, to the *Hebrew* בית.

In Welsh, *Bŷth* also signifies, *for ever, eternity.*

The *birch,* therefore, in the *Celtic* language, being distinguished by a term, which, primarily, imports, *being*, or *existence,* was constituted the *symbol* of the *term,* and of the *idea* which it conveyed. It also became the *symbol* of the letter *B,* represented by a *sprig* of this plant;—and the reason was clearly this,—that the power of that letter, connected with its vocal breathing, conveyed the same general idea as *Beith,* by which the *birch* was delineated.

In the *Bardic alphabet,* this letter is called *Bi,* which, in *Irish,* implies the sense of the *Latin fuit;* in *Welsh,* that of the *Latin erit:* in both languages, it is the root of the essential verb, *to Be.*

Recollecting these principles of the *symbolical system,* we may infer, that, in the rude, and primitive language, *Bi, Be,* or *Bai,* and even the very power of *B,* when incorporated in the simple terms of the first ages, was to convey the idea of *being,* or *existence,*—and that, in the dialects which came, as branches, from that language, its derivatives בית, Βαιον, Βαις, *Beith, Both, Bwth, Bŷth,* &c. became terms appropriate for *place of being*—for the self-propagating *birch,* —for the immortal *palm,*—for an *eternal duration,* &c.

Such terms, and the general idea which they attracted, might be represented, with equal propriety, by the sketch

of a house,—as in the *Hebrew* ב,—by the *palm-branch* of the *Egyptians*,—or by their figure of a *hawk*,—by the *birch-sprig* of *Druidical symbols*,—by a draught of that *sprig*,— as in the *Bardic* alphabet,—or, indeed, by objects in general, viewed, under the same character, and expressed by the same, or a congenial term.

Thus, different objects, in different countries, might become the *symbols* of the same idea, and of the same elementary sound,—the hieroglyphics of *Egypt* may have been connected with *Egyptian* letters,—just as *Druidical symbols* were connected with *Celtic* language.

The *Egyptian* priest, either from vanity,—or superstition,—or to restore the veil of mystery which the popular use of letters had, in part, removed, may have devised a new and magnificent series of symbols, founded upon the same principle as that of the simple, and primitive characters,—but which could only be read, where his language was understood.

If I have touched upon these abstruse topics, it has been so briefly, that I may, perhaps, be pardoned by the liberal, and benevolent critic.

ESSAY

ON THE

CELTIC LANGUAGE:

IN WHICH

ITS RADICAL PRINCIPLES, ARE APPRECIATED AND

COMPARED WITH

PRIMITIVES, AND SIMPLE TERMS,

IN

HEBREW, GREEK, and LATIN.

SECT. I.—*Subject proposed. On the principle of natural expression, or the relation between certain sounds, and certain ideas.*

IN the former essay, I gave my opinion, supported by the evidence upon which it was formed, that an order known by the name of *Druids,* to the latest period of their establishment, preserved a respectable copy of an alphabet, which the earliest of those tribes, which had settled in *Europe,* brought with them out of *Asia.* I also explained the account, which those *Druids* left in *Britain,* respecting the original, and fundamental principles of this alphabet. I added, that a similar account is partly recognised by other primitive nations.

But the importance of the discovery is not limited only to these facts. It acquires its principal value, from the opportunity it affords, of illustrating an ancient system in philology: viz. *That each of the elementary sounds in language, naturally describes a distinct image, or perception of the mind, and that language was, originally, formed, by following nature as the guide, in adapting sounds like these, to their several, and respective occasions.*

That such *Druidical symbols,*—and the series of letters, which arose from them,—were intended, both to support that system, and explain its principles in detail,—appears, by the following testimonies.

1. *Taliesin* says,—with a reference to the whole device of the symbols,—

A'm swynysei Mâth,
Cyn bûm diaered.

" I had been marked by *Kind*,
Before I became immortal."

And again :—" The *points* of the *mimic* trees, what do they *whisper* so forcibly, and what *breathings* are in their roots ?—These are *read* by the sages."

In another place :—When the removal took place, I was marked by the chief, amongst the multitude of the arts of the sages,—*imitators of nature*."

If NATURE marked, or pointed out the several plants, as appropriate *symbols* of *speech*, and of its *elements*;—if to *them* she assigned the office, and province of *composing*, and of *analizing languages*, it is evident, that every element of language, was understood, in those days, to have a distinct character, *marked*, and *fixed by nature*.

Upon this ground, the same *Bard* separately *describes* the *genius, disposition*, or *action* of the *symbols*,—evidently implying the *force*, or the *import*, which their corresponding powers were understood then to possess, in the formation of language.

2. *Trees*, and *plants*, that are selected as the *symbols*,—present obvious, and very natural characters: they suggest the same ideas, which are *marked* in the descriptions of the *Bard*.

3. The *names*, by which these *plants*,—considered as the *symbols*,—are distinguished in the *Irish* language,—are

calculated for the impression of these ideas, in the most *forcible* manner.

4. The simple *names* of the *Bardic* letters, or *counterfeited sprigs*, are amongst the most important, as well as discriminate *roots* of the *Welsh*, and the *Irish* languages. They are at the head of numerous families;—they confirm the descriptions of *Taliesin*,—the hints presented by the natural characters of those plants,—and the *import* of the *Irish* names.

5. The application of that system is to be supported by evidence, taken from other languages, in which no collusion can be suspected.

6. The *names* of the *Roman* letters, are terms of known value, in the language of the *Celtæ*,—and of an import similar to the names of the *Bardic* letters Many also of *Greek*, and most of the *Hebrew*, or *Chaldaic* letters, have explicable *names*, which may be referred, with ease, to certain verbs, expressing parallel ideas to the *names* for the corresponding *letters*, and *symbols* of the *Celtæ*. A manifest intimation, that one, and the same identical system was known, and was taught, not only in *Greece*, or in *Italy*, but in *Syria*, and *Chaldea*.

7. An application of these principles, and system, to the *radical terms* of the *Celtic*, *Latin*, *Greek*, or *Hebrew* language, is found, in most instances, *truly to define their meaning*, so as to ascertain the original principles, from which these languages arose, and prove that the system is not founded upon *ancient opinion* alone,—but upon *truth*.

To explain,—and verify, these particulars, will be the business of the following essay.

In a former part of this work, I enumerated some properties of the *Celtic* language, which point out the general practicability of constructing an elementary alphabet upon a system of general *symbols*. In other words, I remarked the paucity, and the extreme simplicity of *radical words*;—the general, as well as the obvious ideas conveyed by them—and the acknowledgment of a *natural affinity* between the simple elements of language, and the ideas they were to convey.

The two former particulars, I shall have occasion to exemplify in the sequel of the essay;—but, singly, to the latter, I appropriate the remainder of this present section,—because some ancient schools, and modern writers, have denied the existence of any such principle, as natural expression, or the relation between ideas, and sounds.

In the few books, which accident has thrown in my way, the negative has been supported by the following arguments.

1. It has been observed, as a *datum*, that, nations, different in language, describe the same object by different words, and by different elements of sound. It has been further contended,—that no such diversity *could* have taken place, had language, in general, been formed upon a natural analogy, between ideas, and sounds.

2. It has been additionally observed,—that mankind, and a certain species of birds, are capable of learning foreign

sounds, and foreign terms, by imitation; but that such attainments are acquired with extreme difficulty. Hence, it has been concluded, rather hastily, that sounds, being purely imitative, and being acquired by the ear, our several voices, and their several articulations can have no primary, or natural connection with appropriate ideas;—that primitive man could have had no impulse to express a distinct perception of the mind, by one articulate sound, more than by another; that, consequently, the rudiments of language must have been arbitrary, selected by chance, and fixed by compact alone.

3. From this mode of reasoning, an hypothesis arose, that man was, originally, destitute of all speech, and that he laboured, for a series of ages, to acquire the difficult art of articulation, which he collected, by degrees, from the voices of certain animals, and from the sounds that bodies produced, in motion, or in collision.

4. To confirm this hypothesis, I have seen it urged, that, even at this day, there are several nations of savages, or of *men in a wild state of nature*, who have not learnt the power to articulate.

In order to make an end of the debate, by *indisputable* facts, the particular case of two savage men, has been produced, and strenuously insisted upon. One such being was found, in a forest of *Saxony*, another, in a deserted wood in *France*. They were so remote from acquisition, or natural speech, that, after they were introduced into society, they could not even be *taught* the power to articulate. *"Shall it be, after this, pretended, that man, found in a state of nature, had any language at all!"*

5. Remarks, not unlike these, have been extended even to the feathered race. I have read, that a male bird has taken a convenient station, before the nest, in full view of the young brood, having purposed teaching them his power of song, by lessons, adapted partly to their several capacities, and partly to their degrees of application;—that, in general, the talents of the young birds open, at a very tender age; but that, if they be removed from the nest immediately after they are hatched, they never acquire the song of the parent at all. This has furnished an argument, that even the songs of birds, are not inspired by natural instinct, but acquired by the ear alone, and by observation upon the manner in which the sounds are produced.

These are the chief arguments against natural expression, which occur to my recollection. I shall offer something in reply to them all.

The various terms, by which the different languages express the same thing, may be partly solved, by the different modes of inflection, of composition, or of contraction; which custom has introduced into local dialects, and by which, the same radical word has been so diversified, that its identity cannot be immediately recognised. I shall give an instance of this, in the term for *my mother's son.*

Lat. frater; *Ital.* fratello; *French,* frere; *Eng.* brother; *Germ.* bruder; *Gueld.* bruyr; *Belg.* broeder; *Goth.* brothar; *Dan.* Brodre; *Swed.* broder; *Welsh,* brawd; *Corn.* bredar; *Armor.* breur; *Irish,* brathair; *Manks,* breyr; *Russ.* brate; *Sclav.* and *Pol.* brat; *Dalmat.* brath; *Lusat.* bradt; *Bohem.* bradr.

This term undergoes twenty changes, corresponding to

the genius of the several dialects; yet, it preserves, throughout, evident vestiges of some one original word. Not presuming to determine what that word is, or was, I shall only observe, that in more than one *Celtic* dialect, *bru*, signifies a *womb*; Ad,—*iteration*, repetition of the same; and *ur*,—a *man*. *Bruad*, then, is an offspring, or *produce of the same womb*; and *bruadur*, *a man, produced by the same womb*.

But, according to my conception of the subject, a more fruitful source of the diversity in terms, must be explored in the original nature of all terms, which is relative, or descriptive,—not fixed, or absolute. And, for this reason it is, that, not only a difference of dialects, but one, and the same, dialect, may have great variety of names for the same thing; when it may be viewed under a variety of relative characters. Thus, a *son*, in *Irish*, is called *mac*, which is a *nursling*, from the word *macam*, *I sustain*, or *support*. This is equivalent, in its meaning, to the *Latin alumnus*: *bar*, a *shoot*, or *offspring*; *propago*: *orc*, a *germ*, or *seed*; *progenies*: *luan*, a *small one*, from *lu*, *small*; *parvulus*: *nion*, an *image*, or *likeness*, &c.

Had five distinct families, been separated from the *Irish* nation,—had they colonised as many desart islands, in which their posterity retained only one of these terms, and applied it in the same absolute manner as we do the word *son*,—it is evident, that, in this instance, the new inhabitants would no longer be able to recognise the relative, or descriptive, nature of these words,—or the original identity of their several dialects.

This example is not singular. In the same language,

there are ten words for a *boy*;—upwards of twenty, for a *hill*, or *mountain*;—and as great a variety, for almost every object, which an unrefined people, were likely to have contemplated; but each of them *describes* a distinct relation, or *character*, of that which it names.

We cannot, therefore, adduce the diversity of terms, as an argument against the first principle of natural expression, and the original identity of languages,—till we have considered these terms, in the *relative*, and the *descriptive* capacity, not in the *fixed*, and the *absolute*.

That mankind have an aptitude, and favourite impulse, to learn sounds by the ear, is readily admitted. It is a subject of daily observation. The infant thus acquires the language of its nurse, as the youth does that of the foreigner. The dialect of a nation thus becomes general, throughout the several families.

It is further admitted, that a mode of articulation, which is acquired by the infant, appears, for ever afterwards, the most natural, and the most easy to us; whilst the sounds taught at a more advanced age, are practised with comparative difficulty.

By the ear, and frequent efforts, some have learned:—

——"*liquidas avium voces imitarier ore.*"

to utter sounds with ease, and fluency, that would be found impracticable, upon the first attempt.—Some kinds of birds, on the contrary, have imitated the songs of the other species, or the articulation of the human voice.

But this does not militate against my first principle, which is, *that we have an original propensity, born with us, to express, and communicate, certain perceptions, or ideas, by appropriate sounds:—that such perceptions, and sounds, have, therefore, a natural relation between each other.*

This propensity may have been guide enough to the ancestors of the race, in the formation of their simple vocabulary; and that it was, in fact, I think, is demonstrable.

The operation of this principle is perceptible still, in the simple, and primitive terms, of most languages; and, as far as we can ascertain the local inflections, combinations, in contraction, we can, so far, trace its vestiges, into the main body of languages.

The voice of nature has not been entirely silenced, or superseded, by imitative accomplishments. Would *Signor Rossignol* wish to communicate an idea, to his audience, he would immediately, and at once, drop the language of the *nightingale,* or *blackbird,* and have recourse to that of the society, in which he is placed. Should he have broken his fiddle, or torn his ruffle, he would, probably, discard the foreign language, and would bewail his misfortune, in his native dialect. Were the same person affected with surprise, grossly affronted, or exposed, on a sudden, to violent pain:—were the boy that prepares his negus, to have spilt some of the boiling water upon his foot, he would, in a moment, quit the *Italian,* would forget all his learning, and would express his agonies, in the language of nature, that is, in such tones, interjections, or exclamations, as would be equally understood, by the whole species.

This language of nature, we daily distinguish, in the tones, and warbles of the infant, expressing its various perceptions, or emotions, before it has learned either to imitate, or comprehend the import of our terms. We also perceive it, in the tones, and in the exclamations, which passion, or any violent impulse extorts, from the deaf, and the dumb.

From a misconception of principles, respecting the original nature of language, mistaken opinions have arisen, concerning its introduction into society. If mankind had no predisposing impulse, to communicate their perceptions of things, and of their several relations, by natural, and by oral signs;—if they could have possessed no rudiments of language, till they had agreed upon certain arbitrary terms;—till they had even digested these terms, into *noun, verb,* and *particle,* with all the accompaniments of *number, declension, tense, mood,* and *person;* were this true, it is equally certain, that such creatures must not only have remained, for ages, without the use of speech: they must have continued so, to this day, and forever. Could we admit the possibility, that men should acquire the faculty of speech, by mere compact, or studied mechanism; why must it be supposed, they had recourse to the voices of animals, or the sounds of inanimate things?

"Because, we are told, *it is by no means natural for man to articulate: it is an art which he acquires with difficulty, and imitation alone.*"

But, as brutes are thus elevated into the first masters of language, let us ask, who taught the first lion to roar, the first bull to bellow, and the first lark to sing? shall it be said, that God, or nature, endowed the first generation of

brutes, with all their various languages, impressed an aptitude upon them, to utter certain perceptions, by their corresponding sounds, and that he denied all such predisposing aptitudes to man alone?

Something of this kind seems to be intimated, when I am told, that *nations* of *savages*, or of *men in a state of nature*, have not yet surmounted the difficulty of pronouncing several consonants. However conclusive such an argument may appear, to some philosophers, I confess, that for one, I cannot perceive its force, or grant the assumption, that *savage life*, is a *natural state*, or, that extreme depravity, and the ultimate perfection of the human creature, can be one and the same thing. A *natural state* is that which affords the best and fairest opportunity, for a display of the discriminative character, of this or that species: and the characteristic of man, is reason, or common sense. The condition, which affords the best and fairest opportunity for the exercise of this endowment, is the natural and perfect state of man. Examine that plant!—it grows in its proper soil, and congenial aspect. There it will be found in its natural state. From that state, it may be equally removed, if pampered in a hot-bed, or starved in a cold steril earth. So man departs as widely from his nature, by the path of rudeness and brutality, as by that of luxury and refinement. His intellectual, and his organic faculties, may be infinitely debased, below the intention and standard of nature.

If this be the situation of savages, I can acknowledge no more force, in the argument before us, than in that of a philopher, who should reason with me thus. "Infants, who have not acquired the power of erecting themselves, and some cripples, who have lost that power, crawl upon

their hands and feet; *therefore* it cannot be natural for man to be upright.

But, as great stress has been laid upon the case of two savages,—the *Saxon,* and *French,* it may not be improper to bestow some attention upon their story. They are described as having been deserted, in the forests, by some accident, in their earliest infancy. When found, they had almost attained manhood. They had lived unconnected with society, and consequently, had formed their habits, with a perfect independence of its controul. They were *taught,*—by their masters,—to sit, stand, and walk upon two feet; but their favorite gait, was quadrupedal. They could neither speak, at first, nor be taught, afterwards, to articulate. Hence it has been inferred, that man can have no primitive language, and that all articulation is, with difficulty acquired, even by the ear.

If the facts, as they are stated, are true, the consequences, drawn from them, will not follow. An unprotected infant, exposed alone to the horrors of a forest, could only have acquired sufficient language, to express the ideas, which arose from his insulated situation. What could the wretched being have to utter, more than a piercing cry of distress, groans of anguish, or screams of terror, and growls of rage? Even these, he had no opportunity, and, therefore, could have had no incitement, ever to communicate amongst others of his own species. When deprived of his usual range, and confined amongst men, he had still his inveterate, and savage, habits about him, which it was impossible for him to overcome. He could not, therefore, have been disposed, by habits, to acquire the language of society. His case must have been widely different, from that of the first parents, whose dawn of existence was in

the society of each other, in the enjoyment of happiness, in the full possession of all their bodily, and of all their intellectual, faculties, unexercised, indeed, but mature, and perfect, and with every possible aptitude for exercise. They were endowed with a native impulse, which directed all their powers to their proper end,—and they had no savage habits to overcome.

Such a distinction ought, unquestionably, to be made, could we give implicit, and full, credence to the facts, related of these two savages. But these facts demand a very serious reconsideration. Common sense has a voice, more persuasive than is that of a hundred philosophers. In this instance, do we not hear it rebuke us, for drawing such nugatory inferences, from absolute impossibilities? Is it not the *postulatum*, a ridiculous absurdity, that an infant, deserted in a *German*, or *French* forest, before it acquired any ideas of articulation, and consequently, before it could walk, or stand upon its feet, ever did, or ever could support its own existence? *But did not a she wolf condescend once to nurse Romulus, and Remus? might not a she wolf have killed the mother of this child, and then have taken compassion upon the helpless orphan?* Let one absurdity be allowed the commodious privilege of resting upon another! yet, in a very few months, the milk of the wolf must have dried up, and the foster child have been abandoned, by force, to the necessity of providing for its own sustenance, was the infant then, arrived at a competent age, to follow the occupation of its nurse, to hunt for its daily food, and brave the horrors of the approaching winter? As all this appears to me an utter impossibility, I suppose, that, if there be not some philosophical fraud in their history, these two savages, notwithstanding their near approach to the human form, were half brutes, the offspring of abomination. In

their habits, they seem to have resembled the ape, more than human creatures.

The observation of the fact, that a parent bird instructs the nestlings how to sing, is elegant, and ingenious. I would, by no means, dispute its authenticity; yet I cannot admit of the consequences which have been drawn from it, in their full extent. It proves only, that particular modifications of sound, are most readily acquired by the ear, and by observing the manner in which they are produced. It will not follow, that such are the *only* sources of the vocal expression, either in the human, or brute creation. Some indisputable testimonies of the reverse, may be adduced.

A cock, hatched under a duck, crows like his father. Ducks, hatched under a hen, spontaneously acquire the voices, as well as the habits of their own species. A cuckoo, hatched in the nest of a hedge-sparrow, will disregard the language, and the habits of his nurse, but will attach himself to those of his parasitical parents. A lamb, taken from the body of its dying mother, and uniformly nursed by the hand, will yet bleat like another lamb.

Though voices of animals be circumscribed within a narrow compass, yet they have some variety of tones, and sounds, by which they express, and communicate, amongst others of their own kind, the perceptions of *anger, pleasure, fear, confidence, want, satisfaction,* &c. And it is evident, from the foregoing instances, that they acquire names of this kind spontaneously, or from an impulse of nature, without effort, or imitation.

In like manner, an infant, almost as soon as it is born, begins to express its feelings, in the language of nature,

without having heard the similar cry of another child, and, in a few months, long before it has made any efforts, to learn, or imitate, the language of social compact, it can inform an attentive nurse, by its tones, and warblings, whether it is *angry,* or *pleased,* in *pain,* or *at ease.*

It is, therefore, clear, that an utterance of particular sounds, adapted, by their nature, to their proper occasions, whether, by the human, or brute creation, is not invariably, acquired by the ear, and produced by an imitation of similar tones; but may arise, from certain aptitudes, which God, by the laws of nature, has implanted in the several descriptions of his creatures, for the communication of their perceptions amongst one another.

Were it practicable to seclude a couple of children,—as an *Egyptian* tyrant is said to have done,—without suffering them to hear the voice of man, or animal, it cannot be doubted, but they would acquire the use of oral signs, which they would mutually understand.

It is not pretended, by me, that *Hebrew* would be their language,—as it has been imagined by some;—but they would surely acquire a few simple notes, to express, intelligibly, the general sensation excited in them, by objects that presented themselves, or by emotions of their own minds.

Could their lives be kept up to nine centuries,—like those of the first linguist,—they would unavoidably extend their vocabulary, and would improve their grammar, so far as to have a copious provision of definite, and proper terms, for the most familiar objects, and a power to communicate ideas of the most obvious forms in existence, or in actions;

and from such rudiments, a language, of considerable compass, would arise, in a few generations.

In such a tongue, mutual compact would obviously have much to do; but its ground-work would be laid, in the natural, and the untaught, principle, which disposes men, and brutes, to utter their voices, in certain tones, or modifications, analogous to their various perceptions, and emotions.

The operation of this principle, upon the human voice, may, at once, be perceived. *Joy, fear, pain, love, anger,* and all the passions, have their appropriate, and spontaneous tones, which are discriminately comprehended, not only by persons of a different language, but, in some degree, by the intellect of brutes. Our dogs, and horses, know, by our tones, whether we are angry, or satisfied, menace, or applaud,—check, or encourage them.

It will, perhaps, be conceded, that our spontaneous tones are naturally expressive,—and that properties of the *vowels,* are evidently connected with them. But, it will be urged, that no such impulse extends to the articulation of the *consonant.* There are many, who will not either discard, or abjure, the opinion, that every new articulation is artificial, and of difficult acquisition.

To this oracle, I think, we may oppose an argument of considerable weight, as drawn from the general perception of an affinity, between one sound, and one sense, in compositions, both ancient, and modern.

In all ages, and countries, men of an accurate ear, and a fine taste,—whether learned, or illiterate,—have acknow-

ledged, and felt, such an affinity, in the works of their poets, and orators.

It must, in truth, be perceived, in fact, by those who deny it in theory.

Of this correspondence,—the most admired, and sagacious critics upon *Homer*, *Virgil*, *Milton*, and many others, furnish us with copious examples. They all acknowledge it, as a source of beauty, and of energy, in the works of these masters,—though few of them have carried their speculations so far, as to develop the element, or principle, from which it arises.

It cannot be ascribed, implicitly, or entirely, to an artificial arrangement of *daclyls*, and *spondees*; for it will frequently burst upon us, in the midst of a line, consisting of pure *Iambics*. It is perceived in prose compositions, and in single words. It must, therefore, be rooted in the powers of the letters,—in the choice of elementary sounds, which have some peculiarity of relation to the intended idea. And, if a combination of sounds, possesses a descriptive energy, the elements, and principles of description must exist, in the individual sounds. A multiplication of mere cyphers, never can produce an efficient sum.

The perception of such relations, is not an artificial sense, resulting from the labours of critics, and of rhetoricians.

I never yet knew that schoolboy, who possessed one spark of genius, that was not immediately roused, by the magical power of descriptive sounds, in reading *Ovid*, or

Virgil, and who did not, by the animated efforts of his voice, mark himself a native critic.

He that has any taste for composition in his own tongue, perceives the natural expression of *sweetness,* or *asperity, delicacy,* or *sublimity,* in hearing a just recital of any verses, in a foreign language. This perception of correspondence, between sounds, and ideas,—which is the same, in the learned, and illiterate,—must be natural, and spontaneous.

That arrangement, and movement, have great effect in displaying the power of sound, is very certain; but they are not equal to all that is required. A line, in which the powers of *E, I, B, L, N,* are predominate, can, by no management of the *Cæsura,* or disposition of poetic measure, describe the thundring *crash,* or a *shock* of *arms,* half so forcibly, as if the powers of *A, O, U, R, G, M, P, T,* prevailed.

Most languages, indeed, retain so much the expression of nature, that it would be difficult for us to select words, upon which the experiment could be made. If, on the other hand, this last combination of sounds, were to paint what is *little, soft, smooth,* or *delicate,* the expression would be ridiculous, and burlesque.

If, then, certain vocal, and articulate sounds, arranged in words, and sentences, describe certain ideas, with more effect, and propriety, than others; we must infer, that, in their own simple nature, they have some peculiar, and marked relation, to such ideas. This relation, being founded in principles of nature, must have produced an

aptitude, in the first contrivers of language, to accommodate the sound, and the sense.

That I may not insist, at present, upon the vocal sounds, which are supposed, in general, to have obvious connection with *tones* of the voice,—we may convince ourselves, by experiment, of the accuracy that is to be found in this deduction, as it respects the powers of the consonants. *Certain actions will be found, of course, to generate, spontaneously, their corresponding articulations.*

In the art of *catching at,* or *touching* an object, that is not fairly within reach,—or of *holding* a large body, with arms at their utmost extent,—we ask—do we not, amongst other efforts, to exert our whole power, spontaneously, and forcibly, apply the root of the tongue to the palate, in a fit situation, to utter the hard sound of *C*, or *K*, which is actually produced, every time that breath if forced out, as long as the effort continues?

So, in *hugging* a substance within the arms, and, as it were, forcibly adhering to it, we acquire additional power, by a position of the tongue in the same situation:—but, as this action is of a less protrusive nature, breath is not propelled with new force,—and the sound of the hard *G* is produced.

During efforts to *push* heavy bodies before us, or to make our way, and thrust ourselves forward, in spite of opposition, we naturally collect the air into the lungs, as an internal support: we, unconciously, endeavour to derive all possible aid from its elasticity, by giving it the full range of the mouth. The cheeks are inflated, and the lips pressed together, with intense compression of breath, adapted, with

force, to express the articulation of *P*. And, as often as breath escapes, during the violence of exertion, it will burst forth, with no articulation but this.

Again:—In *tugging*, or drawing a line forcibly, the tongue is applied firmly, and spontaneously, to the fore part of the palate, or the upper gums, to force out a vehement articulation of *T*.

All this proceeds, not from study, and imitation, but from the pure impulse of nature.

Let us observe a man, exerting his *whole force*, in either of these actions:—let him even be dumb, or who has no opportunity of learning sounds by the ear,—and we shall perceive a natural aptitude, in such a person, to accompany the effort with its corresponding articulation. Nay, if the by-standers be at all interested in the event, the impression will be communicated at once to their whole frame; their organs of speech will be continually, but unconsciously, *catching*, *grasping*, *pushing*, or *tugging*.

Let us imagine one of the first race, whom we can suppose to have been hitherto without use of speech, wishing to communicate an idea of these exertions, to a person who had been absent. He would, undoubtedly, use gestures;—but the aim, and the intent of these, would be *description*.

In the first instance, he would put forth his hand to its utmost extent, as in the art of *catching*, or *touching*, an object, high, or distant: or he would extend both arms, to mimic the act of *holding* of a bulky substance;—the very *attitude* of exertion, would bring the organs of speech to

the corresponding situation,—and the hard sound of *C*, or *K*, would be emphatically uttered.

In a description of *grasping*, or *hugging*, the arms would be firmly deposited before the breast, and drawn inwards; the lips would fly open spontaneously, and the tongue cleave to the palate, until the hard power of *G* was produced.

To communicate an idea of *pushing*, the body would be placed in an inclining posture;—the hands protruded, the lips pressed together, and forced outwards, as in the very act of the impulse described,—and the *puffing* sound of *P*, would be uttered.

An idea of *tension* would be expressed, by extending the hand, closing the fingers, as in laying hold of a line, and drawing the body backwards. At the same instant, the tongue would be applied spontaneously, as a *fulcrum*, to the upper gums, and, whilst the hand is drawn forcibly inwards, the *tugging* articulation of *T* would be expressed.

Whilst breath escapes, in either of these energetic articulations, a kind of vocal sound must arise; it will be somewhat like the short obscure *E*, before *R*, in final syllables; so as to form *Kĕ*, *Ghĕ*, *Pĕ*, and *Tĕ*, which may, therefore, be regarded as primitive, or natural words.

To those who contend, that mankind, at first, communicated their ideas *only by gestures*, I would recommend the reflection, that gestures must have been *efforts to describe*, and that such an expedient as that of placing the organs in situations, that would produce, infallibly, the

corresponding sounds, naturally accompanied actual exertions, and, therefore, must have been essential parts of those very *gestures*, or *descriptions*. It must follow, that *rudiments of articulate language*, are founded in principles of nature.

Men want only original hints for the invention of all arts. Those corresponding sounds would soon have obtruded themselves upon the notice of the first parents,—have superseded the use of elaborate gestures,—and have become the current medium, for the reciprocal communication of their ideas.

The force, and the expression, of the other letters, I shall have occasion to examine hereafter. The articulations of *C*, *G*, *P*, and *T*, have been classed, amongst the more difficult, and less obvious. What I have said of them will suffice, to shew, that a faculty of articulating may be natural,—and that sounds may have appropriate relations to the ideas, which the mind intends to convey.

All expressions of the human voice,—the modulative,—the vocal,—or the articulate, are not, therefore, as many have supposed, mere imitations of that which has been heard,—or unconnected with ideas of things, and of their natural affinities.

There are sounds, naturally descriptive. They are produced unconsciously, by the various impressions that are felt, and are calculated for communicating the same impressions, to those who hear them. As they undoubtedly entered into the root of the *first language*, they retain their places, more, or less, in the various dialects, which have branched from this original stem.

In the cultivation of dialects, through all their stages, this principle has, for many centuries, been overlooked, and its traces, have, in some degree, been obliterated. Inflections,—mutations,—and other novel terms, have received the sanction of custom, and the authority of grammarians, without the least practical reference to the voice of nature. Still the vital principle itself is perceived, and is acknowledged by authors, and by readers who are blessed with an accuracy of taste. It may be remarked, in the unsolicited expressions, which accompany our natural efforts, or emotions,—and in the radical words of most languages.

The opinion which I have thus maintained, has *nothing at all new in it.* The very same doctrine appears to have been the general persuasion of remote antiquity, and was never shaken, till the history of man was abused by fable, and their maxims confused by philosophical quibbles.

The *Egyptians* are acknowledged by all to have carried minute inquiry, founded on experiments, to as high a pitch, as any inhabitants of the ancient world.

Amongst *them,* an original formation of language, from spontaneous, and from natural sounds, was received as a general axiom, from which there could be no appeal. This appears, from an experiment, made, by a king of *Egypt,* for the purpose of determining the comparative antiquity of the nation he governed. *Two infants, who, from the birth, had not been suffered once to hear the voice of man, at the end of two years, uttered spontaneously a term, which, in Phrygian, signified bread.* From this incident, the *Egyptians* concluded, that *Phrygian* was the most ancient language.

Whatever objections may be urged against the mechanism of the term Bek, and the abstract idea of *bread*, the experiment, as it was conducted, and as it was determined, proves, at least, the established opinion of the *Egyptians*, upon this topic,—that an original, or primary language of man was founded in spontaneous expressions, and that a people, who were the most ancient, or unmixed, would retain such a language.

This, too, was the persuasion of the *Platonic* school: and it was known to the *Romans*. *P. Nigidius*, a celebrated grammarian,—regarded *natural expression* as the root of language.

That information we owe to *A. Gellius*, L. X. C. iv. where, after giving several examples, the author adds,—"Ita, in his vocibus, quasi *Gestus* quidam *oris*, et *spiritus naturalis* est. Eadem ratio est, in *Græcis* quoque vocibus, quam esse in nostris *animadvertimus*."

Amongst the moderns, many learned men, who distinguished themselves, by their deep researches into the origin of language, have acknowledged, and maintained principles of natural expression: particularly *Des Brosses*, in his *Traité de la Formation Mechanique des Langues*,—and *Wallis*, in his *Grammar* of the *English Language*.

From the whole of these premises, I would infer, that our primitive order of *Druids*, and their successors, the *Bards* of *Britain*, are not chargeable with absurdity, in retaining this, with many other persuasions of antiquity, —in laying down this principle of natural, spontaneous, or descriptive expression, and in maintaining, that first rudi-

ments of language neither consisted of terms, arbitrarily imposed, nor of such, as were the result of studious observation, and philosophical inquiries, but of such, as arose, from laws better ascertained, and more universal,—the *laws of nature itself.*

The formation of language, considered in the abstract, is a surprising phenomenon. It will, however, appear *accountable,* if not *obvious,* by admitting the operation of this principle. But, without any such principle in our nature, the acquisition of speech must have been impossible to man.

Till we have recourse to this principle, etymology will rest upon nothing. We may unravel compounds, or derivatives, till we arrive at certain terms, which are enigmatical, and whose precise, or primary import, cannot be satisfactorily explained.

But, let us once admit *natural expression,* etymology will then, like every other legitimate science, rest upon a solid ground. We shall be guided through all the various inflections of language, back to nature itself; to that primordial impression, made, by the hand of the FIRST MOVER, and, consequently, as far as true philosophy durst advance.

As the various passions, movements, and perceptions of the mind, without study, or forethought, predispose the human frame, to assume *their* peculiar attitudes, and impress upon the countenance, their peculiar character, which communicates very distinct ideas to the *beholder;* so they dispose the organs of speech, to assume their peculiar attitudes, productive, necessarily, of corresponding sounds, and arti-

culations, which, in like manner, naturally communicate very distinct ideas to the *hearer*.

And, though such a natural character of sounds be defaced, and weakened, by the refinement, or the corruption of language, yet is it not obliterated. The organs of speech, in many instances, can still point out a relation between the ideas we are desirous to express, and corresponding sounds, which are as fairly subjects of discrimination to the philologist, as the external characters of the passions are to the painter.

Sect. II. *On the formation of language. Nature of the primitive language.*

To the preceding disquisition, upon the nature of *elementary sounds*, I shall add a few thoughts respecting the formation of speech, the nature of primitive language, and the sense, in which it may be said even still to exist.

That wonderful phenomenon, in the history of man, the organization of language, has attracted the notice of the learned, and the ingenious. It has given birth to various hypotheses, which are supported by an elaborate profusion of reading, and by acute observations.

There are some, for instance, who regarding language as entirely of human invention, suppose, as I have already remarked, that man borrowed his vocal, and articulate sounds, from various animals, and from the noise of inanimate things. —For this reason, they tell us, the letters, which are the symbols of those sounds, derive their names, and characters, from the things, to which we owe their several powers*. This opinion I have already discussed, and, I hope, refuted.

Many, of great learning, on the other hand, maintain, that the *Hebrew*, or some very similar language, was communicated by inspiration to our first parents, complete, in all its parts.

* See *Relig. Bar.* P. 401.

A third class, take a middle course between these two opinions, and contend, that man was impressed with an aptitude by nature, to mark, and report express ideas, and perceptions, by appropriate sounds; but that he was left entirely to his own choice, in the application of these principles, as in the natural use of his hands, feet, or any other organs.

To this opinion, I rather assent; though, perhaps, there may be something peculiar in my view of the subject, and my plan of reasoning upon it.

But, lest I should wander in theory, I will first consider the fact, as recorded by a writer, whose periods never drop idly from his pen. In the very compendious account of the first age, where nothing is admitted that is not of the highest importance, *Moses* thus details the origin of language.

"And the Lord God said, It is not good that man should be alone; I will make him an help meet for him. And, out of the ground, the Lord God formed every beast of the field, and every fowl of the air, *and brought them unto Adam, to see what he would call them. And, whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field;* but for *Adam,* there was not found an help meet for him." Gen. ii. 18, &c.

It was undoubtedly intended, that this passage should be received, in the obvious, and *plain sense of the narrative, with all its attendant circumstances.*

The first thing to be remarked is, the *time* when *Adam*

began to form his language. It was *before the creation of Eve,* whilst, as yet, there *was not found an help meet for the man.* There could not, consequently, have been a *tacit compact* in the first rudiments of speech.

It is pre-supposed, that *Adam had a disposition to try and exercise his oral powers.* The creatures were not brought to him, to see *whether he would name them, or not,* but to see *what he would call them.* He had, then, a disposition to *call* them by *some* names.

That such names had not been communiated previously to him, is evident. The creatures were brought to the man, to SEE WHAT HE WOULD CALL THEM. *Adam* gave them names; and, WHATSOEVER *Adam* called every living creature, *that was the name thereof.*

The man is repeatedly represented, as a *free agent,* in the choice of his terms, and the historian seems to have taken particular care, that it should be so understood.

His maker had implanted principles in the man, which the occasion called forth into action, as his own feelings prompted, or his judgment prescribed. It may have been rendered necessary to be thus particular in the record, for the purpose of obviating some ancient superstition, respecting a *sacred language.*

Adam's motive, to exercise his organs of speech, upon the present occasion, is intimated, by other parts of the narrative, to have been the implanted love of society. "*It is not good that man should be alone,*" &c.

When the man saw creatures, endowed, like himself,

both with life, and voluntary motion, pass in review before him, the social character of his disposition prompted him to attract their attention, by visible, and by audible signs;—he carried his efforts of this kind so far, as to *call* each of them, by appropriate names; but their inferior powers, after all, had left the conviction, that he had not amongst *them*, a *meet associate*.

Thus far we are guided by the sacred historian; but now the difficulty commences—what kind of names could have been given, by a man, who was not previously furnished with a language,—and, in what sense could these names have been appropriate?

They could not have been mere combinations of elementary sounds, conceived at random, and accidentally distributed, one to the *elephant*, another to the *lion*, a third, given to the *cow*, and a fourth to the *sheep*. Though *Adam* should have modulated his inexperienced organs, and so as to utter a multitude of such fortuitous combinations, yet they would have been sounds without meaning. They could have left no distinct impressions upon his own mind, nor could they aptly communicate such impression to others. They would, therefore, have been forgotten, soon after they had been imposed.

Neither could the names, given by *Adam*, have been scientific, and classical terms of a zoologist. He was neither an expert linguist, nor any thing like a natural historian. The animals presented, were such as he had never seen, and of whom he had never heard. He had experience of no other kinds, to which they might be compared. He knew absolutely nothing of them beyond the ideas, under which

they had presented themselves to his mind, at the moment, through the medium of the senses. And, as the human race, as yet, centered in himself, alone, the design of his words must have been rather to *express*, than to *communicate*.

These names must, then, have been simply *descriptive* terms for obvious, and general ideas, excited immediately, and suited, naturally, to the inexperience of the nomenclator.

He could have struck out no abstract ideas of any animal whatsoever; but he could observe their several motions, their comparative bulk, or littleness,—their gentle, or aweful aspects,—their pleasing, or disagreeable shapes; and, for these obvious perceptions, nature itself could supply him with descriptive terms. Those terms would not only attach themselves to the memory, but would present apposite ideas, or images, to those who might afterwards hear them.

Of some animals, he may have imitated the voices, and such imitations might become their names. But this rule could not have been general.

We may, therefore, contemplate primitive man, as prompted by the innate predilection of taste for social enjoyments, to detain, in his company, those living creatures, which had had already received their being.

To attract their notice, and conciliate their good will, he addressed himself to them, severally, by descriptive gestures. These efforts called forth the hitherto, latent powers of his nature. The organs of speech, moved in unison, and produced their corresponding articulations, unless where this exertion was saved by a simple

repetition of the voices which they uttered: and thus it was that the names of the familiar objects were acquired, and the solid ground-work of human language, laid upon the basis of natural principles.

At the moment that human *society* commenced, man was *already* in possession of language, which, therefore, could not possibly have originated in a *tacit compact:* though it be admitted, that a compact of this, or of a similar nature, has much to do, in regulating the copious dialects of cultivated life. From these dialects, the original speech of man's first parents must have differed widely, in its compass, and structure.

Language being only a medium for the expression, and communication of human ideas, and sensations, can be no further necessary, than as it is conducive to these ends. And as all human societies, however simple, and rude, possess language enough to communicate their usual range of ideas,—but no more,—we may, of course, presume that such was the case with *Adam.*

The compass of *his* language could only have been commensurate with his occasions for speech. His memory cannot have been encumberd with a multitude of terms, to which he could attach no meaning. To what kind of terms could his inexperience have attached meanings? It is not pretended that he was instructed in philosophical mysteries. He could, then, have had no terms which primarily expressed any scientific, or philosophical ideas.

The numerous arts of civil life were yet undiscovered. The various occupations, and employments of men, in society, which might have demanded their several terms, and phrases, were, not as yet, known. There were no public

transactions,—no traffic between man and man,—no accounts of things, or events,—remote in time, or in place,—no traditions of customs, and of usages, upon which our first parents could have discoursed. Without ideas of such things, they could not have devised proper terms to express them; nor could such terms have been divinely communicated; for the Almighty never taught man to utter unmeaning words. They were surrounded by the works of nature, but with none of *them,* could they have been further acquainted, than as they perceived them by their senses. Whatever intellectual powers enriched their capacity, their knowledge, —as human beings, must have been the child of experience, and its growth must have been gradual.

The original speech of mankind must, therefore, have been extremely simple. It must have been limited, exclusively, to a few terms, and of these, to such as primarily expressed the most obvious ideas, or sensations. Its words must have been of the simplest kind.

Sounds naturally expressing ideas, men would first understand the power of simple tones, before they began to form artificial combinations.

The fundamental truth of this reasoning, is attested by the original structure of all the languages that are known. All the native terms of the most copious amongst them, may be reduced, perhaps, to less than a thousand primitive terms, of the most obvious import, and the simplest form. The more ancient, and pure any language is, the fewer, and the more simple are its primitives. It is therefore evident, that, although some dialects have indulged in partial contractions, the general progress has been

from the paucity, and simplicity of terms, to copiousness, and artificial combination.

A curious problem would still remain, as to the manner, in which the first class of terms conveyed information; or the rank which they would claim to hold, in the modern, grammar.

The ancients, in general, regarded *verbs*, as the roots, or primitives of language; but most of our modern philologists, declare themselves in favour of *nouns*, as the basis of human language. And, in the passage I have quoted above, *Moses* gives no hints of any human words, that were prior to the *names* of *animals*.

It cannot be imagined, that first essays in language could possess any thing so artificial as *our verbs*. Men could not, at once, have modified their words, by discriminating all the times, and circumstances of *being*, or *acting*. Yet their *nouns* must have been something more than such arbitrary terms, as might *name*, without *describing* their appropriate objects.

Man had erected a *shed*, as a defence from the sun, and rain, before the orders of *architecture* were known; and he had begun *speech*, before principles of *grammar* were developed.

His first words, probably, would not have admitted of an arrangement, under our classes. They had more general properties, and carried nearly the sense of the *verbal*, or *participial* nouns. They presented an image of a thing, by its *mode of existence*, or *operation*. They marked the *form*, or

the *relation,* by which the object had presented itself to the senses.

From terms, descriptive thus of leading ideas, the discriminate classes of the words, in organized language, would flow; and without multiplying, or diversifying terms, the acquisition of substantives, of adjectives, verbs, or participles, would become naturally obvious.

The same descriptive term would suit its meaning to the occasion, and would assume the character of a *noun,* or a *verb,* as the circumstances would require.

For example the simple articulation *Kĕ,* produced naturally, and spontaneously, by an effort, either to *catch, touch,* or *hold,* would naturally describe an object, which had been observed in these actions, and would thus become the name of that which catches,—a *dog;* that which touches,—a *point;* or that which holds,—a *cup.* When spoken of an object, it would as obviously signify, to *catch,—touch,* or—*hold.* It would again express the qualities of *catching, touching,* or *holding;* and, lastly, the abstract ideas of a *catch,*—a *touch,*—a *hold.*

So *Pĕ,* which is produced by an effort of *pushing,* or *protruding,* would naturally express, *the pusher,*—to *push,*—*pushing,—protrusion.* This mode of application would produce no embarrassment in the hearer. The *English* word, *shot,* in its various connections, is a *substantive,* an *adjective,* a *verb,* and a *participle*: yet its meaning is always understood. And, that such a leading proposition is true, in fact, as well as in theory, languages, as *we* find them, after their terms have been indefinitely diversified, by art, or tacit agree-agreement, furnish abundant proof. That I may not collect

instances from the modern dialects,—let me only observe, that in *Hebrew*, the same term, is generally both a noun, and a verb; as in these examples,

חיה Hie, to *live*;—an *animal*;—*life*.

לקה Leke, to *take, receive*;—a *prison*;—a *pair of tongs*, or *forceps*;—a *taking*;—*learning*.

עבר Hober, to *passover*;—a *boat*;—a *passage*;—*beyond*.

עפל Hopl, to *lift up*;—a *tower*;—*haughty*; &c.

A language, of such extreme simplicity could not fail of presenting sufficient hints, for gradual organization of a more precise dialect, as the advancing state of society should render it necessary;—whilst, in the mean time, this primitive tongue must have answered all the exigencies of an infant race.

Let us put the case, that *Adam* the first man would inform his new-created bride, of the *elephant*. The character which he had already described in this animal, in the act of naming him, was, probably, his enormous bulk. This description he is now to repeat. Being an inexpert orator, he would not trust entirely, and exclusively, to the powers of his voice. His arms would be elevated, and spread abroad, —in order to intimate the comprehension of gigantic space.

This descriptive gesture would be aided by an immediate, and spontaneous inflation of his cheeks, till his breath would find a passage through his nostrils. This natural description of a huge bulk would produce the sound *B*,—*M*; and that sound, rendered articulate by the intervention of a vowel,

would describe bulkiness, and might be appropriated most happily, to the *elephant*, or great beast.

He would speak next of the *horse*, whom he had, perhaps, named, by describing his quick, and his energetic motion. The idea might be painted by a rapid movement of the hand, and a sudden hissing effusion of his breath, like an impetuous utterance of the syllable *soos*. This being the *Hebrew* name of the horse, appears to be intended as a description of his velocity;—for it is applied also to the *swallow*, and to a kind of *night-moth*, which is said to be agility itself.

Our great progenitor might add an account of some animals, by imitating their voices, calling the cow, *Moo*, and the sheep, or lambs, *Ba*. He may have described the dove, by fluttering his hand, so as to intimate the act of the wing in flight, and by repeating the syllable, *Toor, toor*.

He now walks forth, accompanied by the mother of mankind, The elephant presents his enormous bulk;—the horse flies over the field; the *bēm*, and the *soos* are soon, and readily distinguished. They are saluted by the *cow*, the *sheep*, and the *dove*: the *Moo*, the *Ba*, and the *Toor*, are immediately recognised. How great must have been their joy, to find themselves in possession of a *social* language!

These atoms of the simplest words are given, merely to illustrate my conceptions, respecting primitive names; that is, to show, how they had sprung from nature, and in what manner they described certain *states*, or *actions*. The words acquired by *onomatopœia*, are not exceptions. They are

not absolute, but merely descriptive terms. They paint the *action* of the voice. By the likeness preserved in this *oral* picture, the *Moo*, the *Ba*, and the *Toor* are distinguished. They are the *mooing*, the *baing*, and the *tooring* animals. This view of the subject, as I have already hinted, appears to account best for the formation of language, and for the acquisition of its two principal parts, *nouns*, and *verbs*.

The term, unconsciously generated by the effort it means to describe, naturally, and obviously pointed out the particular *thing*, and its mode of existence,—or the agent, and the nature of his action. *Nouns*, and *verbs* were produced at a birth.

I deprecate the imputation of impiety, for supposing that man was not furnished with language at his creation. Would it have been a more stupendous miracle, or greater mercy, to constitute a language for man,—than to endow him with requisite powers, and with pre-disposition, to make one for himself?

Had primitive language been of divine origin, man would have been under the sacrilegious necessity of mutilating, or altering it, every day. No language could have accommodated itself, exempted from those changes, to the conditions of society, for which man was designed. Something would be superfluous, or something deficient. Even the language of the *Old Testament*, contains a multitude of terms, in acceptations, which *Adam*, during the first years of his life, could not possibly have understood.—How could he then have preserved their meaning?

The language of our first parents must have been simple, when compared with *Hebrew*, as that venerable

tongue is, compared with ours. But language could not long have been confined within such narrow limits. Being once put in motion, its use, and properties once understood, it easily kept pace with social progress.

The intellectual exertions of the first ages, were both rapid, and various. And, as no society of men has been found in the possession of knowledge, without adequate means for its mutual communication, we may conclude, that primitive language soon became rich, and comprehensive.

It may be further observed, that men soon divided into distinct societies, in which they pursued various occupations, and acquired various branches of knowledge. They had, consequently, various occasions to call forth oral powers. These must have produced local terms, local idioms, and local acceptations of common terms. Various dialects must, therefore, have existed before the flood.

One alone of these was preserved, by the single house, or tribe, that survived the catastrophe: the whole earth was again of one language, and of one speech, whilst its inhabitants formed but one society. But, no sooner were they separated from each other, and placed under a variety of local circumstances, than the same causes, which had operated before, and which must always operate, began to generate similar effects.

Without calling before us, the miraculous confusion which affected great part of the human species, it is obvious that some changes, from the universal root, must have presented themselves immediately upon the division of the families.

New objects, and their new circumstances, appeared. These must have been described by new terms, and phrases, or else, by new appropriations of old ones. The foundation of dialects was laid again.

The *nations*, by degrees, became settled in their peculiar dwellings, occupations, and habits of life. The objects, which had been at first new, became familiar. The popular usages, to which necessity, or accident, had given birth, began to acquire prescriptive authority, in all communities, were to be regarded as the legitimate standards of propriety, and were established by general rules. The *languages* acquired their discriminative character, and comparative stability.

But still, they were nothing more than dialects of the mother tongue. There were *local* modes of oral delivery, terms of expression, combinations, and applications of terms; but the fundamental principles were *universal*. Each colony had planted its own slip of the *parent tree*, in its new patrimony.

These offsets assumed, of course, different shapes, and flourished, more, or less, according to the soil, the aspect, climate, or skill, of each planter, and the labour of his cultivation. Some put forth more luxuriant branches than others; but the leaves, and fruit they bore, were still of the same class, and species.

Let us examine the natural characters of this plant, in some of those peculiar specimens, which have neither been pampered by excess of culture, nor starved by extreme neglect.

The very ancient language of the *Chinese* is comprised, at this day, in a few simple monosyllables, which are equally *nouns*, and *verbs*. They form no compounds, and they admit of no unmeaning prefixes, or terminations. The signs of cases, numbers, voices, moods, tenses, and persons, are distinct words of known value. By their arrangement, and by certain variations, in the tones of the voice, these few, simple terms, can serve the purpose of a copious, and precise language.

The same articulate sound appears to convey but one leading idea, throughout the several tones of it.

Thus *Fu*, primarily, signifies *covering*, which idea is thus diversified by the accents:—*Fū*, a *husband*; *Fû*, to *help*, or *protect*; *Fù*, a *town*; *Fú*, a *father*; *Fŭ*, to *conceal*, or *cover*. *Dr. Hager's Element. Char.*

Other ancient languages border upon this degree of simplicity. All the native terms of the *Welsh*, and of the *Irish*, are fairly reducible to three or four hundred monosyllabic roots, of the simplest form, frequently both *nouns*, and *verbs*.

Critics in the *Hebrew* language, have declared their opinion, that all its roots were originally monosyllabic*; and that "each *Hebrew* root has but one leading idea, or mean-

* Plerœque *Hebræorum* voces, ab exordio, monosyllabæ, plurium postea syllabarum fuere, vel additis participiorum incrementis, vel affixis, Niphal, Hiphal, vel aliis augmentis inutilibus. *Thom. Gloss. Univ ad voc.* נדח.

Certum est linguas omnes, quæ monosyllabis constant, esse cæteris antiquiores. —*Salmasius, de Ling Hellen.* P. 390.

ing, taken from nature, by our senses, or feelings, which runs through all the branches, and deflections of it, however numerous, and diversified." *Parkhurst.*

The nouns of several languages are not declined at all. The cases are distinguished by terms of known value. Verbs are varied, in their moods, and their tenses, by auxiliaries, and in their persons, by pronouns out of composition, whilst the term, that simply describes the *action,* or *state,* remains unmoved.

Those prefixes, and final terminations, which abound in some languages, are, in many instances, evident remains, or corruptions, of distinct, and significant words, or terms. Thus prefixes, and suffixes, which distinguish the persons, and the tenses, of the *Hebrew* verb, are acknowledged to be *certain parts of their primitive pronouns.*

Something of this kind, agreeably to the laws of *general grammar,* must be supposed in all such instances. Men could never have agreed to vary the known meaning of a word, in a determinate, and regular manner, by adding to it sounds, to which they attached no meaning at all.

Are we not warranted in concluding, that the parent of those languages, which retain the characters here described, was founded in a *few simple terms,* descriptive either of leading ideas, or obvious perceptions, and so constructed, as to serve the purposes, equally, of nouns, and verbs?

That it made no variance of its nouns, and verbs, by the help of unmeaning prefixes,—of insertions,—and of terminations, but singly by the application of other terms, which, however simple, had their known, and perceptible import.

And that, if it formed compound words, it must have preserved their several parts entire and perfectly distinct, so as to be immediately reducible to their primitives, as in the *English* words, *pen-knife, horse-man:* instead of rendering them obscure by contraction, or corrupt pronunciation; as *lovely,* for *love-like; worship,* for *worth-shape; bosn,* for *boatswain;* or *huzzif,* for *house-wife?*

It cannot, perhaps, be ascertained, in what instances we have preserved the actual terms of the universal language; but if it should be competent for us to ascertain the value of its elementary sounds, and the rules, by which those elements were combined, we may regard its principles as fairly restored.

The individual problems, which *Euclid* solved amongst his friends, are unknown; but, understanding the definite properties of his figures, and made once intimately acquainted with his elements, we may be sure of determining, as this great geometrician would have done, upon similar occasions.

SECT. III. *Of the material accidents and changes which have affected elementary sounds, and characters, in primitive words.*

BEFORE I attempt an explanation of the several names of the letters, and consider the force of their several, and respective, elementary sounds, in the formation of language, I think it necessary to take some notice, of the more general accidents, and changes in utterance, and in orthography.

In subjects that are so complex, exceptions, and anomalies must be supposed: but we may observe, in most of the dialects, whilst undergoing the operation of culture, and refinement, a general progress, from *simplicity* of *terms*, to *artificial combination*, and from *strength*, or *energy of sounds*, to *delicacy*, and *softness*. This progress must have begun, long before the complete formation of those languages, which come under our notice.

When men first communicated their thoughts to each other, by such tones, and articulations, as were produced naturally, and spontaneously, by their various perceptions, and emotions, accompanied with strong gestures, their elementary sounds were probably few; but they must have been the most energetic, and, therefore, the most perfect, as well as distinct, of their kind.

Those obscure, and short breathings, which merely serve to assist articulation, and which are neglected, in the or-

thography of the old *Asiatic* languages, must be degraded from the rank of elements. But, it is probable, that, in the infancy of language, the *textual* vowels, intended for *description*, were generally uttered with strong aspiration.

This energetic utterance has adhered so closely to the *Hebrew* vowels, that several grammarians have, since the introduction of points, regarded them as consonants.

In *Greek*, the aspiration is the constant attendant of the initial ῥ, and, frequently, of the other initial vowels.

The case was the same in the old *Latin*—"*H*, literam, sive illam, spiritum, magis quàm literam, dici oportet, inserebant veteres nostri, plerisque vocibus verborum firmandis, roborandisque, ut sonus eorum esset vividior, vegetiorque." *A. Gell.* ii. 3.

Every noun, and verb, in the *Welsh* language, that begins with a vowel, has that vowel regularly aspirated, after certain pronouns; as *Arglwydd*, a *lord*; *Ei Harglwydd*, *her lord*; *Eu Harglwydd*, *their lord*; *Achub*, to *save*; *Ei Hachub*, to *save her*; *Eu Hachub*, to *save them*.

The *Irish* also aspirate the initial vowels of their nouns feminine, after the article *na*; and their initial vowels, in general, admit of the aspiration, in certain positions, regulated by the grammar.

From this general consent of old languages, it may be inferred, that man's first efforts to express, by vocal signs, were attended with strong, and forcible aspirations.

These primary vowel-tones appear, from a comparison of

their symbols, in the oldest alphabets, to have only been five, each produced, in its peculiar seat of utterance. Perhaps they were nearly as follows:—*A*, as *Ha*, in *half*; or *A*, in *father*, uttered from our throat, without contraction of the tongue, or lips.

E, somewhat broader than *hea*, in *heat*, or *ea*, in *beat*, from the root of the palate, by a contraction of the tongue in that part.

I, as the pronoun *he*, or *ee*, in *meet*,—from the fore part of the palate, by keeping the tongue nearly in contact, and thrusting it forwards.

O, as *ho*, in *hold*, or the interjection *O*,—from the lips, by forming them into a round orifice, thrusting them forwards, and retracting the tongue.

U, as *hoo*, in *hoot*, or *O*, in *move*, resulted from the concave sound of the whole mouth, by a retraction of the tongue, and an elevation of the cheeks, and lips, in which the latter were almost closed.

Amongst these volatile elements of language, great changes have been introduced. Their powers have so much varied, as to have been mistaken for each other: and orthography, which, in all countries, creeps but slowly after the mode of utterance, has frequently substituted one vocal symbol for the other. The variations from the vowels of primitive words, in the formation of *Greek* verbs, for instance, are so numerous, that it would be difficult, if not impracticable, to reduce them into any system. But, with such changes, I have little to do in my essay: for my business only is with primitive terms, which, in general,

may have received their present form, before the terms of languages, and the accidents of terms, became so numerous, as to render anomalous changes necessary, for the sake of distinction.

In the fundamentals of speech, we may expect, naturally, to find the changes of the vowels more simple, and less irregular. But here, it must be owned, we have no opportunity of detecting those changes, but on grounds of general analogy.

The first change that took place was, probably, an occasional omission of the *aspirate*.

Primitive man uttered simple, but *energetic* terms, accompanied with strong gestures. The frequent repetitions of these, upon similar occasions, must have given them a known, and a current value.

It became, therefore, no longer necessary, to impress the idea, by the emphasis of the voice, and of the gesture: it might be sufficiently intimated, by a bare repetition of the term itself. Practice introduced ease of expression; and the indulgence of ease is natural to man. It was found practicable to speak intelligibly, not only without violent gesture, but without an intense exertion of breath; consequently, the aspiration of the vowels might be occasionally omitted.

And we find this omission still gains ground, more and more, as men study the softness, and delicacy of language.

Some centuries ago, the *Italians* frequently sounded the

aspirate *H*: at present, they hardly know what is meant by it.

Thus *Hâ, Hê, Hî, Hô, Hû,* became *â, ê, î, ô, û;* but this change occasioned little, or no confusion in language. The vowels retained their essential powers, in utterance, and their proper symbols in orthography.

Other innovations were gradually introduced, which rendered the natural expression of the vocal sound less perceptible. The general progress from energy to delicacy, and from the latter to indolence, in place of the primitive open *A,* substituted the power of the slender *English A:*

This power, the ancient *Hebrews,* perhaps, represented by ה; but, as in most alphabets, it wants an appropriate character, it has been generally represented by *E.* Thus, in *Latin, Ago* forms *Egi,* and several compounds change *A* into *E.* The same change regularly takes place in the *Welsh* language.

E was also reduced, occasionally, to the more delicate and slender sound of *I, (ee.)* Hence, the *Latin* verbs, *Egeo, Teneo, Emo,* &c. in their compounds, regularly take *I,* in the place of *E.* And, as *A* was mutable into *E,* and *E* into *I,* so the power of the first of these vowels was reduced frequently to that of *I.* In *Latin,* there are not fewer than about twenty simple verbs, which as often as they are compounded, regularly change *A* into *I.*

I, as *ee,* being, in its own nature, the most slender sound we can utter, has retained its place, and its power, more generally than the others.

By neglecting to form the orifice of the lips, with due rotundity, the power of *O* was reduced into an obscure sound, like that of *Ho*, in *honey*, or of *O*, in *come*; consequently, it was often confounded with *U*, both in delivery, and in orthography; as custom had reduced that vowel also, to the same obscure sound, by neglecting to put the lips near enough together.

U was often reduced into a more slender sound, approaching that of *I*, or *ee*; but still retaining, in some degree, its natural hollow tone.

This power, the *Greeks* represented by υ; and the *Welsh*, in their popular orthography, by the single *U*. The similarity of this tone to that of *I*, has given the *Welsh*, and the *Greeks*, frequent occasion to confound it with ι. The *Roman U*, often corresponded with υ, *(Greek)* and the single *U* of the *Welsh*.

Their best authors, at an age, in which oral delinquency would have been intolerable, wrote *Sulla*, or *Sylla*, *Lubet*, or *Libet*, *Optumus*, or *Optimus*, and *umus*, or *imus*, in the termination of all superlatives. *I*, was the general centre of the vowels, to which they all tended, when they left their proper sphere.

A negligent utterance, would, sometimes, reduce either of the vowels into the obscure sound of *O*, in *come*.

Thus, in *English*, *altar*, *alter*, *bird*, *come*, *sum*; and, in *Welsh*, *A*, *E*, *O*, and *U*, are, in certain situations, mutable into *Y*, which represents this obscure sound.

Such innovations, whether introduced by either refine-

ment, or by negligence, have proved injurious, by confounding powers, which ought invariably to have been distinct, and by weakening the force of natural expression; but we must take these things as we find them.

The following table presents a general view of the changes I have remarked.

	Primitive Aspirate.	*Soft Breathing.*	*Mutation.*	*Obscure Utterance.*
A	Ha	. . . . .	He, Hi .	Hŏ
	. . . . .	a	e, i . . .	ŏ
E	He	. . . . .	Hi	Hŏ
	. . . . .	ea	i	ŏ
I	Hee	. . . . .	. . . . .	
	. . . . .	ee	. . . . .	
O	Ho	. . . . .	Hŏ . . .	Hŏ
	. . . . .	o	ŏ	ŏ
U	Hoo . . .	. . . . .	ʏ	Hŏ
	. . . . .	oo	ʏ	ŏ

Hŏ, as in *honey*; *ŏ*, as *o* in *come*.

Of the consonants, those are the most forcibly descriptive, and best accommodated by their natural tones to the language

of gesture, which require a perfect contact of the organs of speech, at the point of articulation, and the energetic impulse of breath: But of these, one only can be ever produced, in any one part of the mouth. These were, therefore, primitives, necessarily.

P was a labial primitive;—it was produced by a contact of the lips, and a forcible impulse of breath.

T was a dental primitive, and formed by a contact of the tip of the tongue, with the roots of the upper teeth.

S may be called *sub-dental,* formed by the act of pressing the lower teeth with the tip of the tongue, so forcibly, as to bend its surface almost into contact with the upper gums.

'L, pronounced as the *Welsh Ll,* may be named a *gingival.* It is formed, by the act of placing the tongue evenly against the upper gums, and forcing out breath on both sides.

'R, delivered as *Greek 'P,* was a *palatal* primitive. It is uttered, by fixing the sides of the tongue firmly against the sides of the palate, and by impelling our breath so forcibly, as to make the tip of the tongue vibrate against the upper gums.

C, or *K,* was a *guttural* primitive, formed by the contact of the tongue, and the root of the palate.

The vocal, and the articulate primitives, already mentioned, our first parents must have possessed, in the first years of their existence. Their natural efforts, to describe by gesture, would necessarily call them forth into action.

As I have already observed, in the vowel, familiarity of language must have superseded the constant necessity of energetic exertion. It must have been soon found practicable, to articulate intelligibly, without uniformly, forcible impulse of breath. And the organs of speech, placed in the same points of contact, with a soft breathing, produce a duplicate of articulations. Thus *P* is softened into *B*, *T* into *D*, *S* into *Z*, *'L* into *L*, *'R* into *R*, and *C* into *G*.

If these powers are to be regarded as less ancient than the others, it is evident, that still they followed them at no great interval. They are less *emphatical*, and are not so likely to have accompanied the vehement gestures of mankind, in their *first* efforts to *describe* their thoughts; but still they are expressions of nature, and fitted admirably to convey distinct ideas. These, soft articulations may, for distinction, be denominated *sub-primitives*.

From these, again, arose another class of powers, which may be termed *refracted*, rather than *nasal* sounds; because their distinction, amongst themselves, depends upon the configuration of certain parts in the *mouth*. Still the organs of speech are kept in contact, and in their proper position; but our breath is *refracted* in its course, and passes through the nostrils. Thus *B* produces *M*, *D* produces *N*, and *G* produces *ng*. All these powers, except, perhaps, *ng*, have their appropriate characters in the oldest alphabets.

But the indulgence of ease in expression did not rest here. It proceeded, from softening the sounds, by an ease of breathing, to a negligent formation, as well as a careless utterance of them.

Men disused the necessary pains, to put the organs of speech into complete contact, at the *point of articulation.* Some portion of breath escaped, and vibrated in the interstice; a kind of secondary consonants, or *semi-powers* were produced. Thus *P* was reduced to Φ, or *F; B* and *M,* to *V; T* to Θ or *Th; D* to *Dh; C* to χ or *Ch,* guttural, &c.

These, which I would call *secondary consonants,* may be deemed of considerable antiquity. They are admitted, in the utterance of the oldest languages that now remain, if our mode of delivering them can be depended upon; but, their introduction, must have been posterior to the invention of writing. In most of the old alphabets, we find, that some, or all of them, want their appropriate characters. Not one of them is acknowledged, amongst the sixteen ancient letters of the Greeks:—Θ, Φ, and Χ, are late additions, to the alphabet of that people.

As the *Asiatics* took the lead, in the augmentation of their alphabets, we find some of the secondary powers, or aspirates, amongst the series of letters, in which the law of *Moses* was written; as, ב, פ, and ת; but before the introduction of points, they had no appropriate character for the sound of *F* or *Ph, Bh* or *V, Dh,* &c.

If the *Masoretæ* mark their primitive mute, with a point, and if they distinguish the aspirate, or secondary power, by the simple character, this can prove nothing. The old letters had no points at all. The new mode of discrimination was arbitrary; or, at best, could only resolve itself into the taste of a corrupt age.

The change of primitive articulations by the consonants

nitherto remarked, had their use, in supplying copious materials, for the construction of language, and in affording an opportunity, for the discrimination of terms. As the secondary powers were easily referable to their primitives, no confusion could arise from their use.

But the love of ease is too prone to degenerate into vicious indolence. The organs of speech, were suffered, occasionally, to hang back, so far from the point of contact, that they could no longer vibrate a distinct intimation of the intended power. Only a kind of obscurely vocal, or liquid sound was produced; or breath escaped, either in total silence, or with a mere aspiration. Thus, in pronouncing *B*, or *M*, the lips are brought into complete contact. If the contact be imperfect, these powers change to *V*: if the lips rest further apart, these powers vanish, in the obscure *U*, which is not heard, when mixed with other sounds, in rapid utterance.

Let us proceed, in like manner, with the other articulations, but still preserving a due stress of breathing; it will be found that *P* first changes into *F*, and then *H*; T into *Th*, and *H*; *D* into *Dh*, and a soft breathing; *N* into a soft breathing; *S* into *Sh*, and *H*; *Z* into *Zh* (like *S* in *measure*) and into a soft breathing; *'R* into *H*; *R* into a soft breathing; *'L* into *H*; *L* into a soft breathing; *C* into *Ch* or χ, and into *H*; *G* into *Gh*, and *Y*, and then into a soft breathing.

This careless mode of utterance, which may be called the *solution* of sounds, has occasioned confusion of elementary powers, which ought uniformly to be distinct; as the obscure *U*, for *B* and *M*, and *Y* for *G*. It has also made the aspirate *H*, a common representative of several articu-

lations, and has rendered others totally silent. Hence, many letters, in all the living dialects, which formerly were pronounced, as well as written, have now lost their power. Such letters, orthography often rejects, as expletive, and superfluous, to the detriment of etymology.

The reduction of the consonants to a mere breathing, whether soft, or aspirate, may be termed an *evanescence* of the power. It is a disease, which particularly affects the language of a people during their descent into the vale of *savage life*, in which they daily find less occasion for copious expressions, for neatness, and for precision of speech.

The following scheme presents a general view of primitive articulations, with inflections, and changes, above enumerated.

Primitives.	*Sub-primitives.*	*Refractions.*	*Semi-powers.*	*Solutions.*	*Evanescence.*
Labial . . . P	. . . . .	. . .	F . .	. . .	‘
	B . . .	M .	V . .	U . .	’
Dental . . . T	. . . . .	. . .	1 Th	. . .	‘
	D . . .	N . .	2 Dh	. . .	‘
Sub-dental . S	. . . . .	. . .	Sh .	. . .	‘
	3 Z . .	. . .	4 Z h	. . .	’
Gingival. . . ‘L	. . . . .	. . .	. . .	. . .	‘
	L . . .	. . .	. . .	. . .	’
Palatal . . . ‘R	. . . . .	. . .	. . .	. . .	‘
	R . . .	. . .	. . .	. . .	’
Guttural . . C	. . . . .	. . .	Ch χ	. . .	‘
	G . . .	Ng.	5 Gh	Y .	’

1. As in *thing*. 2. As *th*, in *that*. 3. As *S*, in *reason*. 4. As *S*, in *measure*. 5. Northumbrian *Hurl*.

Thus, we find an uniform progress, from strength, and energy, to softness, and tenuity of sound, and, from distinct precision, to indolent obscurity. Men being determined not to take too much pains to speak, contracted a habit of not taking sufficient pains to speak distinctly. The indulgence of ease, leads naturally to listless indolence; till it ends in slovenly negligence.

For the satisfaction of those who have not considered this topic, it may not be improper to add some proofs, that changes like these have actually taken place, in the manner here described.

In the *Cambro-British,* there are several mutations of the letters, which are perfectly regular, throughout the whole of the language. They have been reduced into a system, from remote antiquity; good writers, and speakers, make no deviation from them, for the perspicuity of speech depends upon a due regard to them, and they all follow the order I have delineated.

A changes into *E, Ei,* and *Y; E* into *I, Ei, Y; O* into *Y; W* (the broad *U)* into *U* (ŷ) and *Y; P* into *F, M, B; B* into *M, V; D* into *N, Dh; C* into *G, Ch; G* into *Ng,* and a *soft breathing; 'L* into *L; 'R* into *R;* and *T.* into *Th, Nh,* and *D.*

All these changes are constantly recognised by the usage, and grammar of this one *Celtic dialect;* and, if the *collateral dialects* be compared with each other, we shall find the mutations extend, as far as the length of the preceding scale.

In the *Irish* language, *P* is mutable into *Ph; T* into

Th; *D* into *Dh*; *S* into *Sh*; *C* into *Ch*; and *G* into *Gh*: and, according to the mode of pronouncing them at present, these derivative secondary powers for the most part have degenerated, either into simple aspiration,—an obscure *Y*,—or total silence.

The *old Celtic* *'Lam*, a hand—is, in *Irish*, pronounced *Lav*, and in *Welsh*, *'Law*. *'Lamin*, a *blade*, is, in *Welsh*, *'Lavin*, in *Irish*, *La'nn*. *Aman*, or *Amon*, a river, in *Irish*, is pronounced *Avan*; in Welsh, *Avon*; in Cornish, *Auon*; and in Manks, *A'on*.

The same observations may be abundantly exemplified, by the result of comparing the oral, and written languages, in most countries, especially, accompanied by recourse to the old orthographies.

Another irregularity of oral language, which has often affected orthography, may be termed *contraction*, or the act of compounding two elementary sounds into one. In this kind of anomaly, the organs of speech are not properly adjusted, so as to utter the two elementary sounds, in succession, but are placed in some intermediate situation, which produces a power, partaking of both. This has frequently happened, in the vowels, which, at first, were all distinct in their sound, and belonged exclusively to their different syllables. When contracted into diphthongs, one (or both) of them, loses generally something of its proper sound; or else they are both uttered as one power, different from that of their primary effect.

Thus *ai*, were contracted into an open and broad *e*, somewhat like the *English a*, in *mane*: This contraction, the *Romans* frequently represented by a single *e*, and the *Greeks*

by η. That this was the genuine power of η appears, by their mode of spelling the sound uttered by their bleating sheep—which is Bη; for, I presume, it will be granted, that sheep *speak* their *Greek* at this day, just as they did two thousand years ago.

The long *i* of the *Romans*, except where it is long by position, is generally a contraction of *ei*. *Qui* is *Quei*; and *Virtuti*, *Virtutei*, on the sarcophagus of *C. L. Scipio Barbatus*. *Si* was anciently *Sei*; *Sive*, *Seive*; *Captivi*, *Capteivei*, &c.

This contraction is, therefore, pronounced, by the *English*, more accurately than by the *Italians*, and *French*.

SD, or *DS*, have been thus contracted, by neglecting to put the tip of the tongue, successively, in contact with the upper, and lower teeth, and suffering it to rest in the intermediate space, which, together with a soft breathing of *D*, produces a sound not unlike *Z*.

In like manner, *St*, or *Ts*, were contracted into a power, approaching to *S*, hard, and strong, or *Ss*, but somewhat more lisping, and obscure.

This contraction, was, perhaps, what the *Hebrews* expressed by their ש.

Such a method of contracting the elements of language, has produced confusion. Such composite powers frequently want their appropriate characters. Hence, the necessity of using the symbols of *pure sounds*, occasionally, to represent something different from what they were designed, originally, to denote.

Those which I have now remarked, are, perhaps, the chief accidents which have affected the delivery, and orthography of *primitive,* or *simple* terms. They have altered the elementary sounds of many terms, and, consequently, the letters, or symbols of those sounds: for, orthography too often connives at oral delinquency.

These changes in language, orally delivered, and written, may present great obstacles to the complete analysis of original words, and the discovery of their natural expression.

But, it does not follow, that, because there are difficulties, nothing should be attempted, or that, because there are such *anomalies,* no regularity can be ever traced. Let us only find the direction of the current, however devious the channel, it will furnish a clue for the discovery of its own source.

In this investigation, the following observations may be of use.

The first principles of a language are to be examined in its most natural, and simple terms; from which terms, all *declinable terminations* are to be removed.

In order to express distinctly the indefinite variety of ideas, gradually unfolded by the social progress, it was found expedient, in early periods, to combine with a leading term, some other, of an equally simple nature, and thus to extend, qualify, diversify, or confine the meaning.

These adventitious terms are now found, in the shape of

initial, or *final letters*, adhering so closely to their principals, that generally they have been regarded as inseparable parts.

By analogical comparison, however, it may be discovered, that the same terms, with different *initial*, or *final letters*, still convey similar ideas; and that the *initials* had, originally, the force of *articles*, *prepositions*, or *adverbs*, and the *final letters*, that of *terminative nouns*, *adjectives*, *participles*, &c. This being recollected, it will be evident, that any individual people, or different nations, may have *compounded* their terms variously, or have used very different *prefixes*, *insertions*, and *final letters*, yet, may not be chargeable, with a total confusion of primitive terms.

SECT. IV. *On the names, and natural expressions of the vowels.*

I NOW proceed to explain the several names of the letters, and to investigate their force and import, in the formation of language. *And first of the Vowels.*

A.

1. *Primitive power.* As *Ha,* in *half,* or as *a,* in *father.*

2. *Mechanical formation.* This power is uttered, by opening the lips, and the interior part of the mouth, moderately, and evenly, and breathing firmly, freely, and steadily, from the *larynx,* whilst the tongue rests, in its natural situation, at the bottom of the mouth.

3. By this oral gesture, and this *open, uninterrupted* sound, men may be conceived, *naturally,* and spontaneously, to have *expressed* the ideas of a *tendency forwards—positive continuance,* in a uniform state, whether of motion, of action, or of rest.

4. *Its name, in the Druidical alphabet, and its force, in the structure of the Celtic language.*

The specific name of this letter is, simply, the repetition of its power, *A;* but this sound, in the *Celtic* language, constitutes a complete and characteristical term, conveying

the general idea of *proceeding, going forth, tending forwards*—a *positive agency,* or *state;* as appears, by the following appropriations.

Welsh, A, will go, or *proceed forth.* It must be remembered, that, in this dialect, the *third person, future,* is the root of the verb. This is also the case, in the *Cornish,* where *A* has the same meaning; as, *My a, I will go; Ty a, thou wilt go.*

In *Irish, A* is a substantive, with the following appropriations: *A,* a *car,* or *chariot;* a *promontory;* a *hill;* an *ascent.*—What *goes, proceeds,* or *tends forwards,* or *upwards;* for, in most languages, the ideas of *ascending,* and of being *conspicuous,* are connected with those of *proceeding,* and *standing forth:* so, on the contrary, terms which imply a retrograde motion, or a negative tendency, are, also, frequently used, to signify *descent, concealment,* or *obscurity.*

A has many other several meanings, but all of them *direct* and positive. When placed between the nominative case, and the verb, in either of the *Celtic* dialects, it has the force of the *personal* and *relative* pronouns combined, as *Mi a av,* "I am *he who* will proceed." After the verb, it has the same force, in the objective case, *Gwnav a wnelwyv,* "I will do *that which* I will do." In this position, it also points out the instrument, or cause; as, Lladdwyd *a* chleddyv, "He was killed *with* a sword." In *Welsh, A* is a conjunction, *and, also, both;* and, in *Irish,* a demonstrative article—still conveying a positive, and a direct meaning.

5. In the *Latin* and *Greek* languages, the same principle

is traced. This element has, evidently, a similar force, in some of their most primitive terms, to that which has been remarked in *Celtic*.

Thus *A-io*, I *affirm*, or *declare*.

A-ει, *Always, forever, continually*.

A-ω, I *breathe forth*; I *speak*, or *declare*.

By the admission of different initials, each of which will be shewn hereafter, to have its appropriate meaning, this verb forms several compounds, which are generally ranked amongst primitives. Though modified, agreeably to the nature of their several initials, they all convey the leading idea of *issuing*, or *putting forth*, a *direct* and *positive tendency*; as,

Β-αω, I *go*, or *proceed forth*.

Γ-αω, I *am born*, I *come forth*; I *bring forth*.

Ε-αω, I *permit*, I *let go*.

Ζ-αω, I *live*, I *thrive*, I *go on*.

Θ-αω, I *gaze forwards*.

Κ-αω, I *kindle—cause to move forth*.

Λ-αω, I *see*, I *desire—tend forwards*.

Μ-αω, I *earnestly desire*.

Ν-αω, I *flow—proceed forth.*

Τ-αω, whence Ταχω (Eustath) I *extend.*

Φ-αω, I *shine forth,* I *affirm,* or *declare.*

6. The symbolical plant, which represented this power, was the *fir-tree,* whose remarkable *length* and *straitness,* are eminently characteristical of *continuance, uniformity,* a *direct tendency,* a *positive state,* or *proceeding.*

The *Irish* name of this tree, and, consequently, of the letter, is *Ailm,* or *Ailim,* which may be thus derived. *Ail,* he *hath desired,* or *willed.* It is to be observed, that, in this dialect, the third person *preterite,* is the root of the verb.

Ail, signifies the *will, desire,* or *disposition,* to any thing; also a *prominent point:*—what tends, or proceeds forwards. The final *m,* or *im,* in this, and many other words, seems to be from the old *Celtic Em, He,—that, which,*—equivalent to ος, the Greek relative, and termination of nouns: so that the whole name, *Ailim,* implies, *that which proceeds forth,* or *tends forwards.*

Al, in old *Welsh,* signifies *will go or proceed,* whence the subjunctive, *El,* still in use, and *Em* is written, *ev,* or *ef.* In the orthography of the *Welsh Bible,* the name would be *Alef,* very similar to that of the *Hebrew* א.

In *Câd Goddau,* the allegorical poem, already mentioned, *Taliesin* speaks thus of the *fir-tree,* the symbol of this power.

Fenidwydd, ynghyntedd,
Cadeir gyngwrysedd,
O mi goreu arddercheddd,
Ger bron teyrnedd.

" The fir-tree, in the *porch*,
" In the seat of the *leader* of enterprize,
" Where he acquired renown,
" In the presence of princes."

Here the bard seats this power, in the *front* of the series, and recognises his office as a *leader*.

7. The *Greek* and *Hebrew* names of this letter present similar ideas.

Αλφα must be nearly related to Αλφη, *honour, precedence;* Αλφω, I *discover, take the lead,* or teach a new art; Αλφος *white, clear*—what stands forth, or is *conspicuous*.

אלף, Aleph, to *direct, guide, teach;* a *director, leader.* —*Parkhurst.*

As *the Hebrews* were careful to distinguish this, and their other letters, by names of known, and of definite import, it may be presumed that they were aware of some adequate reason, for such an accurate distinction. The most obvious reason must be, that, in the structure of their language, the power of each letter was perceived to have a force, analogous to the *meaning* of the name assigned to it. We might, therefore, expect, that *Aleph* had something of a positive, demonstrative, or intensive quality—that it *tended* and *directed* forwards, or enhanced the meaning of the powers, with which it stood connected. And such a quality

is, I think, very perceptible, in several terms of the *Hebrew* language.

To those who are critically acquainted with it, I recommend such instances as the following.

בד *Bed, alone, single, simple:*

אבד *Abed,* to perish—to be *simplified,* or *decomposed.*

בנה *Bene,* to build:

אבן *Aben,* a *mason's level;* a *stone*—an *implement,* or *material* for *building*—what serves to *carry* on the design.

יש *Ish, is, are;* איש, *Aish,* a *man,* an *individual. That which is.*

דמה *Deme,* to *think,* to *resemble:*

אדם, *Adam, Man:* he *who* was peculiarly endowed with the faculty of *thinking*—and who was formed, in the *likeness,* or *resemblance* of his maker.

Thus א, prefixed to nouns or verbs, does not invert, but rather enhances and confirms the idea, expressed by the other elements, having the meaning of the preposition *to,* and the relative *he who,—that which,* &c.

The middle א conveys the idea of proceeding—or tending forwards; as, בד bed, *one, only, alone*—the idea of these elements is rather negative.

באד *Bad,* to *explain, declare;* a *spring*—by the intro-

duction of א, the idea becomes positive, and *tends forwards* גהה *gee,* to *repair, cure, restore* to its former state; גאה *Gae,* to *increase,* to be *lifted up; proud.* דדה *Dede,* to *go softly;* דאה, *Däe,* to *fly swiftly;* a *vulture.*

יבב *Jbeb,* to cry out, with terror, or abhorrence.

יאב *Jab,* to *desire earnestly,* to *long for.*

שלח *Shle,* to be *quiet, free, careless.*

שאל *Shal,* to *ask, require, demand.*

N.B. In expressing the *Hebrew* words by *Roman* letters, I follow *Parkhurst,* except that I represent ה by *he,* or *eh,* not by a simple aspirate—*e,* or *a,* is sometimes inserted, to assist the articulation.

E.

1. As *Hea,* in *heat,* or as *Ea,* in *beat.*

2. Let this power be uttered immediately after, or alternately, with an open *A,* and it will be found, that all the organs of speech retain the same position, except that your tongue is now bent forcibly towards the root of the palate, as if it were intended, by nature, to *arrest,* or *check* the egress, and free passage of breath.

3. It is, therefore, an evident contrast of tones, and of sounds, to these above intimated, and should convey ideas, diametrically opposite. Instead of representing *uniform, and free continuance* of *motion,* or *agency,* a *direct,* and *positive state,* or *tendency;* it seems, naturally, to express a *sudden*

check, motion, or *act interrupted,* or *broken,* an *indirect, perverted,* or *negative state,* or *tendency.*

4. Its *Bardic* name is *E,* and the force of the vowel, in the *Celtic* language, is opposed constantly to that of *A.* In *Irish,* it forms an adjective, importing negative qualities alone, such as *lean, thin, miserable.* In the same dialect, a bird is named *E-an,* perhaps, from its *flitting, unsteady* motion. In all the dialects, it implies a *segregated individual, or thing,* or an indefinite agent, such as *it,* before *English* impersonals. *E,* prefixed, in every instance, unless where it is a mutation of *A,* is a complete negative, or privative, and perverts the meaning of the simple word; as, *W. Ang. strait, narrow, confined,* whence *Anghen, distress, need, necessity; Angau, death,* (as, in *Latin, angor, angulus,* &c.) but *E-ang, wide, spacious, ample: angu, to coop up, confine; E-angu,* to *set at large. Ovn, fear; E-ovn, bold, intrepid.* So in *Irish, Ce, dark, concealed; E-ce, clear, manifest: Dearbh, sure, certain; E-dearbh, false, wrong, uncertain*—and so on, through the language.

It may hence be gathered, that primary ideas, expressed by *E,* in the old *Celtic,* were those of a *sudden check,* an *interrupted,* or *broken act,* an *indirect, perverted state,* or *tendency,* and, therefore, *negation, segregation,* or *privation.*

5. The same appears to have been its import, in the formation of the *Latin* and *Greek* languages. Hence, Gr. E. adv. of complaining—*woe! alas!* H. adv. of doubting, or hesitation, *or, either.* Lat. E, prep. of removal, and privative particle, as in *e-nodus.* In both languages, *E,* with divers initials, retains the same *negative, privative,* and *restrictive* qualities; as the *Latin* adv. *ne,*

and the *Greek* νε, in composition; μη, adv. prohibitory; *de, re, se,* &c. privative, or segregative particles. *E,* in *Latin,* is sometimes an intensive prefix; as in *e-durus;* but here, it must be regarded as a mutation of *A.* Εω, in *Greek,* has anomalous meanings; probably, because, in the confusion of vowels, in that language, it is put for other verbs: as, for Αω, to go on, to be, or continue, and for ἰω, to send to, or place. Εω, may primarily have implied, to *move, remove, take.*

The common, and, comparatively, modern *Greek,* often substitutes ε or η, for the α of the *old Doric*; and, on the contrary, α for the η of *the Doric*; η or ε of the *Ionic,* and ε of the *Æolic.* The cause of this anomaly, was, that, in the rapidity of utterance, α, ε, and η, were often reduced into an obscure sound, which had no appropriate character, and was, therefore, variously represented. However this may have been, I think, general analogy will warrant the conclusion, that the *Greek* α privative, was a substitution for ε or η. The positive element α, still retains its intensive, or augmentative force, as the initial of several words, and it is not probable, that the same power was employed, originally, to express ideas diametrically opposite.

The same kind of substitution has gained admittance in the *Welsh* language, and, I think, for the same reason. We now use the negative particles *ad, am, av, an,* for the *ed, em, en,* of our oldest manuscripts.

The Lat. prep. *a, ab,* was probably *Ap* or απο, which is best explained by the *Celtic, ap-o, springing from* or *out of.*

6. The *symbol,* or the representative of this power, was the

Asp, or white poplar. The quivering leaves of this tree very aptly represent an *interrupted, broken motion*, or *action*—an *indirect, perverted state*, or *tendency*.

The *Irish* name of this tree, and of the letter, is *Eadha*. From *Ad, one* and the *same*, comes *Adh*, a *law, felicity, prosperity*—what is *positive* and *established*—also, *fit*, or *apt to do any thing*. By prefixing the *negative E*, the word becomes *Eadh, unestablished, indirect, unapt, inconstant, undetermined*.

It is sometimes called *Ebhadh*, which amounts to the same thing. *Eb*, without *absque*, and *adh*, as before.

Of this symbol, *Taliesin* allegorically remarks.

Gwiwydd gorthorad,
Gorthorysid ynghad.

"The asp was *broken*;
"It was *cut off*, in the conflict."

This is an evident hint, at the *inefficient, broken, interrupted*, nature of this element.

7. The *Greek* E, when deprived of its epithet, retains only the simple name of the *Bardic*, and *Etruscan* letter. Ητα seems to have conveyed an idea of *privation, frustration, restriction*, &c. Restore the derivative ϑ, to its primative τ, and ητα must be a *strainer*, whence ηϑεω, ηϑιζω, to strain liquor—ηϑ-ιω *per colum mittere* Ετος, *in vain*, comes near to this name.

It has already been observed, that the primitive vowels were strongly aspirated, and that this aspiration, has adhered so closely to the *Hebrew* vowels, as to occasion the mistake of them for consonants: yet, I think, we can safely pronounce ה to have been originally a symbol of the power, *E, Hé*, or *Héh*. And the name it bears seems to imply, that it was acknowledged to have the same general force, in the structure of the oriental tongues, which it discovers, in those of *Europe*.

חת *Heth, terror, dread, aversion.*

חתה *Hethe, to take away, remove, burn, dissolve.*

חתת *Hetheth, to break, frighten, discourage, descend.*

And as the force of א, in *Hebrew* words, corresponds to the import of its name, so does that of ח, in an eminent and peculiar degree. As an initial, it is an absolute *negative*, or *privative*. It perverts the general import of the elements, with which it is connected; changes positive ideas into negative, and negative into positive. I offer the following examples.

בק Beq, to lay waste, empty;
חבק Hebeq, to *fold, embrace.*

בר Ber, to *separate, cleanse, clear out;*
חבר Heber, to *associate, join.*

בש Bash, to *fade,* be *abashed, neglect;*
חבש Hebash, to *bind, gird, heal, govern.*

גר Ger, to *remove, pluck away;*
חגר Heger, to *gird, strengthen; a girdle.*

זק Zeq, to *melt, dissolve, separate;*
חזק Hezeq, to *lay hold,* be *strong.*

פשה Peshe, to *spread, diffuse over;*
חפש Hepesh, to *strip, divest.*

רב Rab, to *multiply,* be *great;*
חרב Herab, to *ravage, destroy, dry up, waste.*

שלה Shele, to be *free, quiet, secure;*
חשל Heshel, to *defeat, break, fatigue.*

שרה Shere, to *untie, send forth;*
חשר Hesher, to *bind, condense, constipate*

A similar contrast, between the words which begin with ח, and those which have not that letter, may be regularly observed, *throughout the language.* The negative, or privative import of ח is perceptible, though, perhaps, not so invariably and obviously, in other situations; as,

בלה Bele, to *mix, mingle;*
בחל Behl, to *nauseate, retch.*

בנה Bene, to *build, compose;*
בחן Behn, to *try, examine, prove, take apart.*

גה Ge, to *heal, close;*
גח Geh, to *break, burst forth.*

So, in the third order.

זנה Zene, to *incircle, unfold, gird round;*
זנח Zeneh, to *cast off, remove, put away.*

It is clear, then, that this letter has, in the *Hebrew* language, a discriminate force, which is clearly marked by its name, and that, in all respects, it is analogous to the *Celtic E.*

This furnishes an argument, that the *a* privative of the *Grecks,* as was intimated above, is, in fact, a substitution for ε or η.

As *A* was regularly mutable into *E,* in the old *European* languages, so, I think, it evident, that, the *Hebrew* ה was intended, as a mutation of א.

א or ה is often used indifferently, at the end of words; as, בטא or בטה, Beta, or Bete, to speak, דכא or דכה, Deka, or Deke, to smite, bruise, מטא or מטה, Meta, or Mete (chald) to come, אתא or אתה, Atha or Athe, to come.

These two forms could not have been coexistent from the beginning. One of them must be regarded as a mutation of the other: and general analogy points out ה, as the mutation of א.

א or ה final, has been regarded as equivalent to the repetition of the second radical; ה cannot, therefore, have the negative quality of ח, but must be of the same nature as א.

It has the force of that power. It is a demonstrative

particle, and, as an initial, it confirms the meaning of the other elements; as, דך Dek, to bruise; הדך Edek, to bruise, crush. פכה Peke, and הפך to change, overthrow.

Its name is related to the *Chald.* adv. הא Ea, *Lo, Behold,* and to the Heb. personal, היא Eia, *he, she, that, this,* both which may be referred to the verb היה Eie, to *be,* to *come to pass.*

I.

1. As the *English* pronoun, *He,* or *ee,* in *meet.*

2. In uttering this tone, or sound, the tongue is thrust forwards, till it rests against the lower teeth, at the same time, it closes the whole interior of the mouth, except a confined and a direct passage for breath, along the middle of the palate.

3. By this oral gesture, and the sound it produces, might be naturally described, the *application* or *direction* of a thing, to its *proper object* or *place.* A being, or becoming, *appropriate* or *internal*—what *approaches,* is *applicable, subservient, inherent,* &c.

4. The *Bards* named this letter, by the mere repetition of its power, which, in *Welsh,* implies *into, to, for, towards, pertaining to;* as, *I* fordd, *into* a *road; I* ddyn, *to* or *for* a man; *I* lawr, *towards* the flat surface—downwards; Mae *I mi,* there is *pertaining to me.*

When used without an external object of direction, it refers to *self;* as nid av *i,* I will not go, as *to myself;* mi ddywedais *i,* I said *myself.*

In *Irish*, *I* signifies, an *art or science*—skill or knowledge, that is *appropriated* and *inherent*, and *applicable* to its *proper purpose*; an *island*—that is, *internal*, or *encompassed* (land); *low, inward.*

5. The same force of this power appears in the *Greek* ιω, whence ιω and ιημι, to *send*, to *place*; and in its derivative, ιος, a *missile weapon*, an *arrow*, or a *spear*, which is directed *to* a certain object. It seems to have the same meaning, as a prefix; as, ι-χαπτω, to *send to, shoot at*, ι-αλλω, to *send*, to *aim at*. But what more decidedly marks its force, in this language, is the circumstance of its forming the termination of the *dative case* singular, in all the various declensions of substantives, adjectives, pronouns, and participles, of whatever gender: and its returning again, in the same case, in the plural, either alone, or accompanied by the emphatic ς, or ν. When it is recollected, that the termination of cases, were originally separable terms, importing *relative* ideas, it must appear, that the framers of the *Greek* language regarded *I*, in the same light that our *Celtic* did, as implying an *appropriation, application*, or *direction*, to a *certain object—into, to, for, towards, pertaining to.* The preceding observation may be extended to most of the *Latin* declensions.

6. The symbol of *I* was the *yew tree*, the peculiar use of which, in the construction of the *bow*, sufficiently characterizes the force and the import of this element. The name is *Idho*, perhaps from *Id, direct, upright, just*—certainty and precision. *Idh* implies *use, fruition, appropriation*, and *Idho*, in *Welsh*, to *him, to or for it.*

Of this symbolical tree, *Taliesin* says, in the allegorical poem, quoted above—

Gwrthodi gwrthodes.
Ereill o tylles,
Pan goreu gormes,
Yn mhlymnwyd maes,
Gorwythawg Gyw-wydd.

"Disdaining those who avoided him,
And transpiercing others,
When he made his inroad,
In the strife of the field,
Was the fiercely-impelling yew."

7.-ιωτα, according to *Hesych*, implies a *prominent point*. It may signify *direction to a thing*, from ω to send: or rather, admitting the general force of the element, let us prefix it to ωδιω, anciently, ωταω, and we shall have ιωταω, to push forwards, to thrust into, exactly corresponding to the *Celtic* idea, and almost a synonym of the *Hebrew* יד, or ידה *Id*, or *Ide*, to *cast*, or *shoot at*. This verb also implies, to *praise*, to *love*, to *confess*; which have no other perceptible affinity, with the former appropriations, than that they denote actions, *peculiarly directed to a discriminate object*.

But we must regard יד, *Id*, a hand, as the *Hebrew* representative of this power; for, in the *Ethiopic* alphabet, it is called ימן, *Imen*, the right hand.

The force of י, in the *Hebrew* language, may be inferred from its use, in forming the future, or *approaching tense* of all verbs—in forming appellative and proper names, where it denotes the *application* or *inherency* of a certain quality—in pointing out the effect, or consequence of the participle active, when inserted after the first radical, as from רוח

Ruch, breathing, רוח *Odour* or *exhalation*:—in importing the effect, or consequence of the participle passive, when inserted after the second radical; as from קצור *Ketsur, cut down,* קציר *Ketsir, harvest;* and from its being the characteristic of the conjugation *Hiphil,* which imports to *cause* to *do,* or implies an especial direction, or application of the agent, or subject, to the action or intent of the verb.

O.

1. As *Ho,* in hold, or as *o,* in *go.*

2. In uttering this power, alternately with the preceding, it may be observed, that the organs of speech entirely reverse their position. The tongue which, in pronouncing *ee,* advanced to the teeth, almost closed up the mouth, and confined the breath to a direct and narrow passage, is now *retracted,* retires from the palate, and leaves the way open. The lips, at the same time, are forcibly projected outwards, with a large and circular opening.

The whole mouth is adjusted, as nature itself would dispose it, for the act of vomiting, or casting forth.

3. By this gesture, and its correspondent sound, an idea, diametrically opposed to that of *I,* or *ee,* would be spontaneously expressed—a *casting, yielding,* or *putting forth*—an *emanation,* or *projection,* from a certain thing; instead of *application, direction,* or *relation,* to a peculiar object.

4. The *power* of this letter, which constitutes its *Bardic* name, has appropriations in the *Celtic,* exactly contrasted to those of *I;* as, *W, I, to, for, towards, into, pertaining*

to; O, in all the dialects *of, from, out of, resulting from. Irish, I, internal skill,* or *knowledge; low, flat, inward*—O, *an auricle,* or *ear,* an *event*—what *projects, proceeds,* or *emanates from. I-ar,* the *west, in-going* (of the sun) O-*ar,* the *east, out-going;* also, a *voice, effusion* of *sound.*

These examples may suffice, to ascertain the fact, that ὀ, in the *Celtic,* expresses the general idea of *casting, yielding,* or *putting forth*—*emanation* or *projection* from a thing.

5. In the same light, this power seems to have been regarded, by the first framers of the *Latin* and *Greek* languages. I give the following examples.

O-*men,* properly, a voice—effusion of sound—

"*Voces hominum* quæ vocant *omina.*" Cic.

Οι μη, a *way, path; voice, singing.*

O-dor, ος-μη, οδ-μη, *scent—issuing from.*

Ωα, the *border* of a garment—what extends from—Ω-ας, Ου-ας, an *ear,* or *auricle*—what *projects* or *extends from*—*whence,* Ου-ατιος, Orph. *extreme, ultimate.* Ω-ον, Ου-*um,* an *egg,*—what is *yielded,* or *put forth.*

Ο-ις, Ου-*is,* a *sheep*—what goes forth from the fold. This meaning of the word, may be inferred, from its synonym, πρόβατον, ex προ et βαινω. A sheep, in *Irish,* is *Oi,* in the old *Celtic,* it seems to have been O, whence the *Welsh,* O-*en,* the *Cornish* and *Armorican,* O-*an,* and the *Irish u-an,* cor-

ruptly for *O-an*, a lamb, *q. d. a little sheep*. *An* and *en* are diminutive terminations, sufficiently known.

6. This power was represented by two several symbolical plants; and consequently, had two symbolical names, which shews that the *Celtæ* varied their symbols, for local convenience. At the same time, the nature of these symbols indicates their scrupulous adherence to the original idea.

The most general symbol was the *furze*. The sharp prickles of this plant characterize the force of this oral sound, as they are not determined to any certain direction, but *diverge* and *radiate* every way, from the stem. Its name is *Onn*, or *Oin*. *On*, and *Oin*, import any thing *lent*, also, *gain profit*—what is *yielded forth*, what *emanates* or *results from any thing*. *Onn*, a *stone*, or a *point of a rock*—saxum; a *horse*—what *projects*, or *springs forth*.

The other symbol was the *spindle tree*, or *prick-wood*. Its name is *Oir*, which also signifies an issuing forth, as in *Oir-thir*, the *east*—the land of the *out going*—*Or* and *Oir*, imply a *voice*; an *extreme border* or *edge*—what *issues* or *projects from*.

Of the *furze*, *Taliesin*, says—

Fithin ni bu vâd,
Er hynny gwerinad.

"The *furze* did not do well,
Nevertheless let it *spread abroad*."

7. The *Greek* names of ο and ω, when stript of their

epithets, μιχ;ον and μιγα, amount to nothing more than the simple *Bardic* name of this element.

The *Hebrew* ע has been regarded as a consonant, representing the sound of *ng*, *gn*, &c. and it has been variously rendered, in proper names, by the translators of the *Bible* into *Greek*. It may hence be conjectured, that it generally retained a strong aspiration, and that its vocal power was obscurely uttered, during the latter ages of the *Jewish* nation.

There are, however, grammarians who acknowledge it, as a vowel, equivalent to *o*, and this opinion is confirmed, by its place in the alphabet, and by the frequent representation of it, in proper names, by that letter.

Its name עין, *Oin*, which implies a *spring*, or *fountain*, affords a stronger proof of its real identity with the *Celtic O:* for no object in nature can be more characteristical of *casting, yielding*, or *putting forth—emanation*, or *projection*. In *De Gebelin's Monde Primitif*, there is a *Phœnician* inscription, in which this letter seems to be intended, as an image of the sun. It is a circle, encompassed with rays.

In order to discover the force of ע, in the structure of *Hebrew* terms, I would first offer a few instances, in which it stands contrasted with the positive א.

אב Ab, a *father, author, cause;*
עב Ob, a *cloud*, a *beam—obstruction put forth.*

אבד Abed, to *perish—cease from exertion;*
עבד Obed, to *serve, till, labour—put forth, exertion.*

The same contrast returns in,

אמל Amel, to *perish, languish;*
עמל Omel, to *labour, exert.*

אי Ai, an *Island—retired place;*
עי a *heap—prominent.*

אלף Aleph, to *direct, guide, teach;*
עלף Olep, to *cover, conceal—put away, direction.*

ארב Arb, to *lie in ambush—meditate injury,* to *view;*
ערב Orb, to *become surety—protect from injury;* to *darken—remove from view.*

The contrast between א and ע, in these and similar instances, is sufficiently obvious. The former *leads on* and *accompanies* the *force* of the other elements, whether positive or negative; the latter *puts away, puts forth from,* or *out of.*

The same property of the initial ע may be perceived, where it is not opposed to א; as,

בטה Bete, to *be confident, rash;*
עבט Obet, to *borrow upon pledge.*

ברה Bere, to *cleanse, purify;*
עבר Ober, to *pass over, die—clear out—depart.*

זק Zeq, to *strain, separate, melt;*
עזק Ozeq, to *fence round—fix, confirm.*

רצה Retse, to *accept, delight in:* to *run;*
ערץ Orets, to *dismay, terrify, bruise, break to pieces.*

The middle ע is generally found in verbs, which imply a *requiring from*, a *putting forth*, or *issuing from*, or *out of*, excepting where it is connected with powers, which, of themselves, import such actions; as,

בעה Boe, to *seek, require from;* to *boil up—issue forth.*

בעט Bot, to *kick.*

בית Bith, a *house, abode, settlement:*
בעת Both, to *frighten, disturb—drive from.*

זעך Zok, to *cut off*, זעם Zom, *fury, rage.*

זעף Zop, to *rage*, to be *furious.*

טעה Toe, to *seduce—lead from.*

יעה Joe, to *remove, sweep away.*

כסח Kese, to *include, contain*, כיס Kis, a *bag;*
כעס Kos, to be *enraged—incontinent.*

סער Sor, to be *violent, tumultuous;* a *storm, whirlwind.*

צעה Tsoe, to *spread, stretch out—wander.*

צעד Tsod, to *go, proceed, march—depart.*

צען Tson, to *remove—depart.*

צעק Tsoq, to *cry aloud, exclaim—put forth the voice.*

רעף Rop, to *drop, distil—run out.*

תאב Thab, to *long for;*
תעב, Thob, to loathe, abominate.

תוה Thue, to *mark, limit;*
תעה Thoe, to *err, go astray.*

As there are more frequent duplicates of the third radical than of any other, it might be conjectured, that it is less essential, in fixing, or determining, the import of the word; yet, in this situation, *y, of, from, out of,* preserves its entire force; as,

גדה Gede, to *penetrate, cut;*
גדע, to *cut off, cut away from.*

גוה Gue, to form into a body, גוי Gui, a *nation;* גוע Guo, to *die, expire—go out.*

זוה Zue, a *store-house, granary—secure place;*
זוע Zuo, to *move, remove.*

יגה Ige, to *afflict, grieve;* יגע Igo, *labour exertion.*

לתה Lethe, a *wardrobe, a repository;*
לתע Letho, to *pull out, break.*

נוב Nub, to *blossom, germinate;*
נבע Nebo, to *gush out, be ejected, thrown off.*

נוה Nue, to *dwell;* נוע Nuo, to *wander, move.*

נסה Nese, to *try, prove;* נסע Neso, to *journey, depart.*

פיד Pid, *calamity;* פדע Pedo, to *deliver, extricate.*

פרה Pre, to *increase, bear fruit;* פרי Pri, *fruit;*
פרע Pro, to *make bare, strip off.*

פשה Peshe, to *spread, diffuse, grow;*
פשע Pesho, to *rebel, transgress; go away.*

קב Kab, a *measure,* קבה Kabe, a *receptacle;*
קבע Kabo, to *pierce, bereave, rob, spoil.*

קהל Kel, to *assemble, gather together;*
קלע Kelo, to *sling,* a *slinger, carver, graver—throwing, cutting out.*

Such examples regularly occur, to the end of the alphabet.

U.

1. As *Hoo,* in *hoof,* or as *oo,* in *food.*

2. In uttering this sound, the organs of speech are nearly in the same situation as they were in *o,* excepting that the lips are not so forcibly projected, are nearly closed, and somewhat raised from the exterior gums, so as to form the whole mouth into a complete *cavern,* with a low entrance, through which the breath reverberates, with a *hollow* sound.

3. There is, therefore, a specific difference between the powers of *o* and *u.* The former expresses an *emanation,* or *projection;* the latter naturally describes a *circumfusion,* an *envelope,* or *loose covering,* consequently inside *hollowness, capacity,* or *penetrability.*

4. The *Bardic* name is *oo*, or *ω*, which, at present, constitutes no complete term, in the *Celtic* language. I must here remark, that there seems to be some error, in the conception of our late *Bards*, respecting this vocal power. They regard it not as a primitive, but as an inflection or derivative of *o*; yet it is distinguished in their alphabet, by a simple character, the general criterion of their radical letters, whilst the character of *o* is an evident compound of their *a* and broad *u*; and the *Welsh* language, in more than a thousand instances, regularly contracts *aw* into *o*. The broad *u*, on the other hand, has frequently usurped the province of the ancient *o*, to the detriment of etymology. Notwithstanding this irregularity, the genuine force and import of *u* may be distinguished, in a multitude of very simple terms.

Thus, in *Welsh*—

Hu, an *overlooker*, or *guardian*: *Hud*, *illusion*: *Hádd*, a *covert*, *shade*: *Húv*, a *mantling*, or *covering*: *Húg*, a *coat*, *loose gown*: *Húl*, a *cover*, *coverlet*: *Hún*, a *fit of sleep*, *slumber*: *Hwv*, a *hood*, or *cowl*: *Hus*, a *covering*, *housing*, *horsecloth*.

U, or *W*, retains its peculiar force, with different initials and finals; as, *Bw*, an *overseer*: *Bwl*, a round, *hollow* body: *Bwr*, an *enclosure*: *Bwt*, a *hole*, *concavity*: *Cw*, *concavity*: *Cwb*, *concavity*, a *cup*: *Cwch*, any round *hollow vessel*, a *boat*: *Cwd*, a *bag*, *pouch*: *Cudd*, *darkness*, *gloom*: *Cuv*, *rising over*, *compressing*: *Cwll*, the *stomach*: *Cwm*, a *hollow*, *shelter*: *Cwr*, a *border*, *nook*: *Cwt*, a *cot*, *sty*: *Du*, *black*: *Dwb*, *mortar*, *plaster*.

Fu, a *veiling over*: *Fu-ant*, *disguise*: *Fûg*, *delusion*, *disguise*, &c. to the end of the alphabet.

So, in *Irish*, *uagh*, a *grave*, *den*, *cave*: *Um*, *about*, *surrounding*: *umha*, a *cave*, a *hollow*.

Corn. U-ag, *W. Gwag*, *empty*, *hollow*, &c.

These words possess no elementary power, in common, but *u*, or *w*, yet the idea of *circumfusion*, *enveloping*, *covering*, or *hollowness*, uniformly pervades them all. It consequently appears, that such are the general expressions of this *hollow* sound, in the *Celtic* language.

5. And it had evidently the same force, in the *Latin* and *Greek*. Hence ὑω, to *rain*, to *circumfuse*, or *sprinkle over*, ἄυω, (from *a*, *priv.* and ὑω) to *dry*, or *parch up*—*to deprive of moisture*; ἀφ-υω, to *draw water*, &c.

Water being a most penetrable substance, and very apt by its nature, to *overwhelm*, or diffuse itself about other bodies, has appropriated many terms which, primarily, implied *circumfusion*, *covering*, *hollowness*, &c. in general; as,

ὑδ-ωρ, ὑδ-ος, ὑδ-ας *water*; *hu-mor*, *s'ud-or*, *u-dus*, (p. uidus) &c. ὑς (υ-ις) *s'us*, a *swine*—delighting in *mire*, or *moisture*. Yet several compounds, or derivatives of ὑω, import an enveloping, or covering, where water is not concerned; as, ϵ-υω, to *stop up*, to *cover*: κ-υω to *carry in the womb*: δ-υω, to *wet*, *soak*, *drown*; also, to *put on a garment*—go under any *envélope*, or *cover*, whence, ϵν-δυω, to *put on*, απο-δυω, ϵκ-δυω, to *put off*. The *Latin* tongue rejects the adventitious *d*, in *exuo*, *exuviæ*.

6. The symbol of this power was the *Heath.* It is the peculiar property of this plant and well known, to diffuse itself, *over the surface* of the earth, to which it forms a loose and very hollow covering. Its name is *Ur,* which term has also the following significations. *Noble, generous—superior* in quality; *green, verdure*—which spreads over, invests the trees and fields—*mould, earth*—which diffuses itself over the surface—a *border,* or *brim*—which extends round—*mischief, slaughter*—which *overwhelms:* In short, any thing which *covers, overwhelms,* or *spreads over,* and therefore, *water* is included amongst its meanings, as appears from the following derivatives; *ur-ach,* a *water vessel, bottle, pail, bucket. Uir-neis,* a *furnace,* or *boiler; uir-treana, pools* left in the sand, at low water.

W. C. A. *D'wr, water:* C. *ur-anach,* a *frog,* q. d. *aquatic.* In the *Basque,* or old *Cantabrian* tongue, *ura* is *water;* but the term seems to regard this element, only in its *covering,* or *circumfusive capacity;* for, in the same language, *uria,* is a surrounding fence, a walled city. Υϱ, ουϱ and *ur,* conveyed the same general meaning, in *Greek* and *Latin,* as appears from ϱ-ον, a *swarm;* ϱ-ιον, a *honey-comb;* ϱϱ-ις, a *basket:* or, with the diphthong ου, which generally represented the primary, and proper power of υ, ουϱ ος, a *prosperous wind:* a *guard:* ουϱ-ανος, *heaven,* the *air;* the *roof of the mouth*—what covers over: ουϱ-ον, *urine, water,* Lat. *ur-ina.* But *ur,* in *Latin,* as in *Celtic,* signified *water,* in general. Hence, *ur-ceus* a *pitcher,* pot for water: *Ur-na,* a *water vessel;* a measure for liquids: *ur-ino,* to *dive, swim under water: ur-ica* hurt coming to corn from *too much moisture.* These last words intimate, that *ur,* as a principle of the *Latin* tongue, regards water as a *circumfusion—enveloping,* or *covering. Ur-o,* to burn, or *overwhelm* with fire, comes back to the general meaning

of *ur*. *Tigurium*, a *cottage*, is, probably, a *Celtic* word, for *tigh*, in *Irish*, is a *house*, and *ur*, *heath*, or *earth*. *Aurum*, *gold*—W. *Armor*, *aur*, *a-ur*, that which *covers*, or is *spread over* the surface.

This precious metal may have been so named, from its ancient use in *overlaying*. Should this name be referred rather to אור, *Aur*, to *shine*, or *give light*, it amounts to the same thing—a *circumfusion of rays*.

That χρυσος originally meant an *overlay*, will, perhaps, appear probable, if it be compared with certain other *Greek*, and *Celtic*, terms; as, χρως. χρους, χρως; W. *Croen*; *Corn. Crohan*; *Arm. Crochen*; I. *Croione*, a *skin*, or *hide*; W. *Crŷs*, a *shirt*; (envelope;) *Arm. Crês*, a *garment*; I. *Creas*, a *girdle*—χρωα, χρωμα, *colour*, an *outside appearance*. These words, in their sound, and in their meaning, have an obvious affinity with each other, and with χρυσος. They all present the idea of *compressing*, *enveloping*, or *covering*.

Of the *heath*, which is the symbol of *u*, *Taliesin*, says,

Grûg bu ddyddamnad,
Dy werin swynad,
Hyd gwŷr erlyniad.

"The heath was a defender on all sides—
"Thy squadron was protected,
"Till pursuit turned aside."

7. ו, *Vau*, or *u*, in *Hebrew*, constitutes a particle, signifying, *and*, *for*, *therefore*, *with*, &c. including and connecting the subjects of discourse.

ן *nu*, is rendered a *hook*, the *capital* of a pillar—what goes *round* or *covers*.

ו Occupies the place of a radical, only in the middle of *Hebrew* verbs; but in this situation, it seems to impress the same general idea of *circumfusion, passing on the surface, covering, inside hollowness*, which we have remarked, in the ancient languages of *Europe*. The following examples, in which ו stands before ב, may suffice to ascertain this fact, and furnishes additional proofs that the *Hebrew* language arose from principles, more simple and natural, than those roots, which have generally been the last resort of etymology; and that these principles are the very same which the *Celtic* dialects, so eminently claim.

אוב Aub, a *conjuror*, a *ventriloquist*—who *covers*, or *conceals* his mystery—a *bottle*.

בוב Bub, to be *hollow*, to *make hollow*.

גוב Gub, a *cistern, cave, scale* of a fish; *pride*; a *locust*.

דוב Dub, a *bear, arctus*. זוב Zub, to *flow*; *filth*.

חוב Heub, to be *hid*, a *debtor, guilty*, (ח priv.)

טוב Tub, *good, godly*—of any *superior quality*.

נוב Nub, to *blossom, germinate—cover with flowers*, &c.

עוב Oub, to *cloud, cover*.

שוב Shub, and *Chald.* תוב Thub, to *render, return, reward, reply*—cover a former action.

Ub, in the *Celtic*, however connected, gives the idea of a *covering, overwhelming, circumfusive thing.*

W. *wb, violence, oppression: B' wb-ach*, a *bugbear, terrifier: Cwb*, a *cup, concavity*, a *hut.*

Dwb, mortar, plaister: *Gwb*, a moan, a *hollow cry.*

Irish. Bub-tadh, threatning, frowning upon.

Bubh-ach, sly, crafty, wily—covering his designs.

Cubh-ar, froth: Cub-et, scorn, superciliousness.

Dubh, black, dark, ink; great—superior.

Dubh-ach, a *tub: Dubh-ar*, a *hook, snare; spider.*

Dub-la, a *sheath*, a *case.*

Fub-al, a *tent: Fubha*, a *scar, incrustation.*

Gubh-a, mourning; a *bottle.*

Lub, craft, deceit, subtlety; a *plait*, or *fold.*

Rubh-a, a *hurt, wound: Subh-a, moisture, juice, sap.* *Tub-ag*, a *tub, vat.*

Tubh-a, a *shew, appearance: Tubhe, thatch.*

So, in *Latin, Bubo*, an *owl—covering itself.*

Cubo, to *lie along or upon: Dubium*, a *doubt—obscu-*

rity: Nubes, a *cloud: Nubo,* to *marry a man—to veil: Pubes—suber,* a *cork: Tuber, fungus, excrescence: Uber,* an *udder, fruitfulness.*

I offer a few examples, in which ו, stands between various initials and finals.

לוג Lug, a *measure of liquids.*

סוג Sug, *Chald.* to *inclose, force round.*

סוד Sud, *secret, council, company.*

צוד Tsud, to *lie in wait;* a *net.*

שוד Shud, to *plaister:* לות Lut, to *cover, hide.*

שות Shut, to *go about, view round.*

סוך Suk, to *anoint, cover:* פוך Puk, *pumt.*

שוך Shuk, to *hedge:* טוך Thuk, *covered, wickedness:* כול Kul, to *measure, contain.*

צול Tsul, to *shroud, shade, cover.*

קול Kul, a *noise, thunder.*

שׁול Shul, the *border,* or *fringe of a garment.*

יום Jum, *day:* נום Num, *slumber.*

פום Pum, *Chald.* a *mouth, cavity:* יון Jun, *mire, mud.*

פון Pun, *dubious:* כוס Cus, a *covered cup,* an *owl.*

נוע Nuo, to *move, wander—pass over.*

גוף Gup, to *shut, inclose—cover.*

עוף Oup, to *fly, flutter; darkness;* an *eyelid.*

צוף Tsup, to *inclose, overspread, overlay, overflow, comprehend; scorn;* a *honeycomb.*

קוף Kup, to *surround, encompass, inclose.*

שוף Shup, *(chald)* to *hide,* to *cover.*

מוץ Muts, *husks, chaff:* פוץ Puts, to *overflow.*

שוך Shuk, to *overflow;* to *desire,* &c.

When due allowance has been made for the diversities of the meaning, produced by the force of the initial, and final letters, it must be observed, that the general idea of *circumfusion, wandering over, covering*—or the relative idea of inside *hollowness,* or *capacity,* presents itself in every one of these examples, which admit of the middle ו. I, therefore, deem that element, an essential part of the terms, though it be often dispensed with, in the forming the verbs, &c.

It will be remarked, that, in expressing the *Hebrew* words by *Roman* characters, I constantly give the same power to each letter, without regard to the *masoretic points.* I mean to enter into no debate respecting them, or to deny, that they convey the authentic pronunciation of the *Jews,*

during certain ages; but, in a work of this kind, which enters into the elementary principles of language, their use is inadmissible. The *Hebrew* letters, like all others, must originally have been symbols of *certain*, and *appropriate* sounds. The *Jews* have preserved the ancient orthography of their sacred records; but the tumultuary circumstances of that nation, must have introduced numberless anomalies and corruptions of pronunciation, whilst they, as yet, continued to speak *Hebrew*. How abundantly must those irregularities have been multiplied afterwards!

I trust, the examples I have adduced, under the vowels, will suffice to prove—that the *Hebrew* and *European* vowels, which I have classed together, were originally the same, as to their main *force* and *effect*.

That the *oriental* and *European* languages arose from the same principles; which principles are founded in nature—and that, however *vocal* sounds may have been varied by dialects, or disregarded by philologists, they were once understood to impress a *tone* upon the *meaning*, as well as upon the sound of the words.

SECT. V. *Of the names of the consonants, and the natural force and expression of their respective powers.*

THIS subject I shall touch briefly, at present, as it is my intention, to subjoin some examples of the force of the consonants, in connection with the several vowels respectively.

B.

This articulation is formed, by an easy and a natural opening of the mouth, without any forcible impulse of breath, or protrusion of the lips, or of any other vocal organ.

It may, therefore, be naturally applied to express the idea of simple *perception*—the *being* of any thing, in a quiescent state or condition, and hence receive the following appropriations.—*Being*, to *be*, *thing*, or *what is*, *condition*, or *state of being*.

Its name, in the *Bardic* alphabet, is *Bi*. This term, in *Welsh*, signifies, *will be*; in *Irish*, *hath been*: in both languages, it is the root of the essential verb, *to be*.

Bi, seems to have had the same meaning in the formation of the *Greek* and *Latin* tongues; whence Βι-οω, to *live*, or *exist*: Βι-ος, *life*—*existence*; *sustenance*, or *means of being*; *goods*, or *necessaries of life*.

Lat. Bivo, to live; *Bita*, life. *Bixit* and *Bita*, are

still found in *Roman* inscriptions, and in some of their manuscripts, for *vixit* and *vita*. The *Latin v* is frequently a mutation of *B*.

The symbol of this power was the *Birch*, which a local necessity seems to have substituted, for the Palm. Its name, in *Irish*, is *Beith*, which implies, also, *to be, being, essence, existence.*

The term may be resolved into *Be*—*is*—and *ite*—*similitude*, or *ith*,—*sustaining*. Perhaps the *Birch* was so named, from the circumstance of its re-producing its species, from the fibres of the root.

The characteristical property, which entitled it to represent the power of *B*, and the idea of *existence*, was not considered, by the *British Bards*, as very obvious; for *Taliesin* says—

Bedw, er ei vawr-vryd,
Bu hwyr gwisgyssyd;
Nid er ei lyvrder,
Namyn er ei vawredd.

"The *Birch*, notwithstanding his great intent—
It was long ere he was arrayed;
Not because of his dullness,
But because of his greatness."

The names of בית, *Bith*, and Βητα, are similar to the *Celtic Beith*, in their orthography, and, perhaps, in their primary import. The force of ת, in designing a *limit*, or *inclosure*, will be shewn hereafter; and, therefore, בית, a *house*, or *abode*, may be defined *a limit*, or *place of being*,

or *existing*. Βιτα, Βειτα, or Βητα, in old *Greek*, may have been the same as Βιοτη, *life*, and yet have had a retrospect to Βαις, or Βαιτα, the *palm branch*.

C.

Pronounced as *K*, or as *C* in *come*.

This articulation is made, by fixing the root of the tongue, firmly, against the root of the palate, so as, entirely, to fill, and close up the interior part of the mouth, till breath forces its way with strong impulse.

It has already been shewn, that such an oral gesture, and its correspondent sound, attend of course any efforts to *hold*, or *contain*, a large mass with both arms, and also to *catch*, *reach*, or *touch* a distant object.

This tone, therefore, is not limited to the expression of one *simple* idea; but naturally describes a *holding*, *containing*, or *comprehending*—a *reaching*, *touching*, or *catching*—*attaining to*, or *apprehending*.

Its name, in the lots of *Druidism* is *Ci (Ki)*

The term, in *Irish*, imports to *perceive*, or *apprehend*, to *see*; to *lament*, or feel the touch of *woe*.

Ci-aw, in *Welsh*, is to *perceive*, *comprehend*, or *apprehend*.

" Rhyvedḍav na chi-awr." TAL.

" I wonder it is not *perceived*."

The root *Ci,* then, signifies, *will perceive, comprehend,* or *apprehend.* Hence, in *Welsh, Cornish,* and *Armorican,* a *dog,* is called *Ci,* from the quickness of his senses, or from his use in *catching* and *holding.*

The symbol of this power was the *Hazel,* a tree which *collects* its fruit into *clusters, holds* it in a deep calix, and finally, shuts it up, in an impervious case, or shell. Its name, in *Irish* and *Welsh,* is *Coll,* which, in the former dialect, signifies a *head,* also the *end* of a thing; hence, *coll* means *loss, destruction—ending,* or *conclusion. Col,* in *Welsh,* signifies a *projecting body,* a sharp *hillock,* or *peak; a promontory; a sting,* or *point.*

But, agreeably to the genius of the *Celtic* language, *col,* or *coll,* may be regarded as mutations of *cul,* or *cwll,* which are highly characteristic of the *hazel,* and of the import of this elementary sound.

I. *Cul, custody;* a *chariot;* a *cover: Culla,* a *hood,* or *cover*—W. *Cwll,* the *stomach—receiver;* also, the *head,* whence *Cwccwll, (Cwd-cwll)* a *cap,* or *bonnet,* q. d. *headcase.*

Hebrew כול *Cul,* to *comprehend, contain, include.*

Of this symbol, *Taliesin* pertinently says—

Collwydd, barnyssid
Eiryv dy argyfryd.

" Hazel, it might be deemed,
Thy *comprehensions* are numerous."

The name of Καππα, was, probably, equivalent to καμπη, a *bending round,* an *inclosing,* or to καμψα, a *chest, coffer, box, capsa.*

Χι had a similar meaning: χια, a *lurking hole,* a *receptacle,* from χιω (p. χιω) to *hold, contain: Eustath.* Nearly allied to these, and to each other, were the *Caph* and the *Koph* of the *Hebrew*: כפיה *Caphe,* to *curve, inflect,* whence כף *Cap,* the *hollow of any thing,* a *cup, vessel of capacity;* pl. כפים *Caphim, caves, caverns, receptacles.*

קוף Kup, to *surround, encompass.*

We may, then, regard *C, Q, K, X,* כ and ק, as originally one *element,* expressing the general ideas of *containing,* or *comprehending,* and *touching, attaining to,* or *apprehending.*

D.

The articulation of this letter, before a vowel, is formed, and uttered, by closing the edges of the tongue to the upper gums, throughout their whole extent, and suddenly laying it open, either wholly or in part, according to the nature of the vowel. Before *e* and *i,* only the tip requires to be removed; but before the broad vowels, the separation must be complete.

In describing, by gesture, and communicating an idea of *expansion,* or *unfolding;* the hands are brought close together, and laid flat, and then suddenly spread, or expanded different ways. A natural aptitude, to express ideas by the voice, would spontaneously dispose the organs of speech, at the same instant, to mimic this gesture, the

necessary consequence of which would be the utterance of the power, *D*, accompanied by some vocal sound.

We may, therefore, consider this power, as descriptive, naturally, of *expanding, spreading, unfolding, laying open, distribution,* or *division.*

Its *Bardic* name is *Di,* which, at present, is used, in the *Welsh* language, only as a privative prefix; as, *achaws,* a *cause, di-achaws, causeless*—separate from a cause: *Achles, succour, di-achles, unsuccoured*—separate from succour, &c.

Di had anciently other appropriations. It was a term for the *Deity,* instead of which we now have *Dai,* the *disposer,* the *distributer.* *Di,* also, implied *day,* as it still does, in the *Armorican.*

Dia, in *Irish,* signifies *God; day*—what unfolds, lays open. יד, *Di,* in *Chaldaic,* signifies the *Omnipotent,* as it also does in *Hebrew,* with the relative ש prefixed. It was therefore an epithet of the *Divine Being,* in the early ages.

The symbol of *D* was the *expansive oak.* Its name was *Duir,* which may be a compound of *Du, spreading over,* and *air,* he *arose.* This derivation is confirmed by the *Welsh Dwyr,* a *rising and expanding*—the *dawning of light: Dwyre,* to *rise into view, expand, open, unfold.* An old *Bard* says, of the blade of corn—

" Dewr egin *dwyrcoedd* yn dâs."

" The vigorous shoot *expansively rose* into a pile."

Of this symbol *Taliesin* speaks, in the following remarkable terms—

Derw, Buanawr,
Rhagddaw cryneu nev a Llawr:
Gelyn glew—Dryssawr
Ei enw, ym peullawr.

" The oak, the *mover!*
Before him heaven and earth would tremble—
A severe foe.—The *door-guard*
Is his name, in the *table book.*"

We may here observe, that the *Bard,* speaking as a *Druid,* describes the oak as the *supreme Being. Max. Tyrius,* says, that the old *Celtæ, worshipped a huge oak as Jupiter*—they regarded it, as a symbol of the *Diety.*—*Taliesin,* then, delivers the genuine doctrine of the *Druids.* But he is now treating of the *oak,* as the symbol of the element *D:* the same term, *Di,* as I have already shewn, was the name of the *Deity,* and of that letter. In order to comprehend his meaning, when he says *its name* was a *door,* or *door guard,* we must recollect that *D* was anciently distinguished by a term, which also signified a *door,* or any *board, table,* or *open surface.* Its *Hebrew* name, דלת *Daleth,* means a *door,* and its character, in some old alphabets, evidently represents a *door* or *portal.* See *Fry's Pantograph.* p. 162, &c. Of these circumstances, it appears that *Taliesin* was duly aware.

The *Greek* name Δελτα implies a *board, table,* or *open surface.* Hence δελταριον, δελτιον, δελτος, a *tablet,* a *table-book.* I think these were not so named from their resemblance of the character Δ, as some etymologists pretend, but from

their *expansive surface,* and their *unfolding.* The terms seem to be related to δηλοω, to *unfold, declare, make known;* δηλος, *open, known, manifest.* This conjecture is reinforced by the *Celtic* language, which certainly contains many *Greek* primitives.

Irish, Dail, he hath *opened, unfolded, given, distributed, divided: Dailthe,* (part of the same verb) *unfolded, divided, dealt, distributed.*

Welsh, Delltu to *open, split, divide;* make into *shingles, flakes,* or *laths: Dellt, Lanimæ, flakes, shingles, split boards, lattices, lath.* These words, *surely,* have no *reference* to the *character* Δ.

Sclavon. *Djeliti, to divide; Dil,* a *portion;*
Diglien, divided, laid open.
See *De Gebelin, Monde Prim.* V. III. 195.

G.

Pronounced as in *Go.*

The mechanical formation of this power, and its natural aptitude to describe the ideas of *appetite,* a *grasp, adhesion, cohesion,* mutual *attachment, compensation,* &c. have already been treated of, in Sect. I.

Its *Bardic* name is *Gi* (γι) which implies a *sinew,* or *tendon*—the cause of *connection* and *cohesion* in the joints.

Its symbol was the *Ivy,* a plant peculiarly disposed to *embrace,* and *adhere* to the tree, by which it is supported,

as a *compensation* for the favour. The *Irish* name is *Gort*, which term also signifies *corn in the ear*, mutually cohering —and it seems, anciently, to have had the same meaning in *Greek*; for the plant, γοξτυξ, had the name σταχυωδης, from its *resemblance* to an *ear of corn*, *Gort* also means *hunger*, or *appetite*, in general: *Gortach, eager, greedy, desirous*; a *greyhound*—so named from his eager pursuit—whence the *vertagus* of the *Romans*.

The *Greek* name, Γαμμα, must be referred to γαμος, a *wedding, wedlock*—mutual *cohesion*, or *attachment*. Γαμεω is, perhaps, a compound of γα, *certe* and μαω, *vehementer, cupio, quæro*. If so, the name is perfectly synonymous to *Gort*.

The *Hebrew* name גמל *Gimel*, signifies a *camel*, no unapt symbol of *mutual attachment*;—but the term implies *retribution*, or *compensation*, in general.

L.

This power, whether expressed, as in *English* words, or aspirated, as the *Welsh Ll*, is formed by fixing the tip of the tongue against the upper gums, whilst both sides of it *hang open*, suffering the air to be *poured out*, and equally *dispersed*, through all the extremities of the mouth. Such an action of the vocal organs naturally accompanies the act of *throwing open the hands, and the arms*, to describe *solution, effusion, evanescence, open space, gliding, softness, smoothness, levity*.

The *Bardic* name of the letter, is *Lli*, or *Li*, which term conveys the ideas above specified; as, in *Welsh, Lli, flux*, or *flood, stream*—effusion of that which is fluid;—gliding element

—*Llîv* (lli-av) a *flood, deluge,* &c. *Llivo,* to *flow, overflow;* also, to *dye,* or *colour*—give an external hue: *Lliw, colour;* whence *Liveo, Livor, Lividus,* &c.

Llyvn, (Lli-min) *smooth, sleek, soft, slippery, plain: Lly-u, Lly-vu,* to *lick* with the tongue: *Llyn* (lli-in) *liquor, drink,* a *lake, pool, pond.* Armor. *Li-va,* to *dye, tinge: Li-ou, colour.* Linva, to *flow: Linvat, inundation. Irish, Li,* the *sea, water; colour: Li-ach,* a *spoon*—from its use. *Li-a,* a *stream, flood: Li-athram* (W. Llithraw) to *slide, glide. Lin,* a *pool; flax*—smooth and soft—*Li-omb,* he *hath filed, polished,* made *smooth.*

Li-on, liquor, fluid; he hath *flowed: Ligh,* he hath *licked,* &c.

Gr. Λι-μην, a *port, haven—smooth water:* Λιμνη a *pool,* or *lake:* λισσος, *smooth, sleek:* λι-αω, λιαζω, I *scatter, mix.*

Latin, *Li-aculum,* a joiner's *plane*—the *smoother.*

Li-bella, a *line, level:* (W. Llîv. I. Liom), a *file, polish: Limo,* I *polish, smooth.*

Linum, Λινον, W. *Llîn,* I. *Lin, flax.*

Liquo, I *melt, dissolve, liquor,* a *liquid,* &c.

The *Romans* called this letter *El;* but I must observe, once for all, that the initial *E,* in the names of their semivowels, is a *mutation* of *A.* A simple *negative,* or *privative,* (which *E* is found to have been) could not, when prefixed to the articulation, have expressed the *positive force* of any

letter. Whereas, on the contrary, it may be perceived, that *Al* does represent the perfect nature of this element, in *Latin*, as well as in other languages; as,

Hal-o, to *breathe*, or *steam*: *Halitus*, *breath*, *vapour*—*solution*, *effusion of subtle fluid*, *evanescent matter*. And this *Hal* is actually changed into *Hel*, in *anhelo*, *anhelus*. *Ala*, the *wing* of a bird, metaphorically, of an army: *Alacer*, *cheerful*, *brisk*, *moving lightly*, &c.

אל Al, *vain*, *nothing*—evanescent.

אלה, Al-e, to *howl*, *swear*—send forth wind.

Αλ-αομαι, I *wander*, *move about loosely*—*vagor*.

Αλως, a *court*, *open space*: Αλεω, *warmth*, *heat of the sun*—*subtle effusion*.

Welsh, *Armor*. *Al-an*, *breath*—*vapour*. *Al*, and, by mutation, *El*, an *angel*, *spirit*—evanescent being.

Irish, *Al*, *nurture*; *he hath nourished*—hence,

Latin, *Alo*, *I administer nurture*—which diffuses itself through the whole frame.

The symbol of this power was the *Quickbeam*; the peculiar quality of this tree, which entitled it in that spirit of analogy, to such a distinction, was, perhaps, its flexibility, or lax texture. Its name is *Luis*, which also implies *drink*—*fluid*; an *effusion* of herbs, or weeds; an *open hand*. The term is, perhaps, a compound of *Lu*, and the substantive verb *Is*

Lu,—small, light, thin, swift. Lua, water, thin gliding fluid. W. *Llwys,* a *shedding, pouring forth.*

The *Welsh* call the *Quickbeam, Cerddin,* a plural form of *Cardden,—what goes awdy, vanishes.*

Of this symbol, and of the *willow,* which is the symbol of *s, Taliesin,* only, says—

Helyg a cherddin
Buant hwyr ir vyddyn.

" The *Willows* and *Quickbeams,*
Came late into the army."

Λαμβδα, probably, had the same general import as, *Dor.* λαμβαδιον, a *skiff,* or *light, gliding vessel,* or λαμπας, λαμπαδα, a *torch,* or *lamp*—pouring forth a subtle diffusion. The *Latin* verb *Lambo,* seems best to express the force of this element. למד *Lamed,* the *Hebrew* name of *L,* signifies, to *learn,* or *teach*—perhaps, *to lay open.*

M.

The most natural and obvious gesture, to intimate, that one substance is entirely shut up, inclosed and comprehended another, must have been, to form both hands into cuplike figures, and placing one upon the other, present them to notice, with significant looks, or nods of the head.

As it was intended that man should learn to communicate his ideas, by the voice; the organs of speech would join voluntarily, in these efforts to describe. The lips would close together, the cheeks would swell moderately, into the imita-

tion of *capacity*, and breath would endeavour to attract notice, by sounding the power of *M*, through the nostrils. Were a dumb person to point at a chest, or vessel, and then repeat his descriptive gesture, it would, in general, be attended with such a descriptive sound: and we should readily comprehend his meaning, that the chest, or vessel, contained something.

M is, therefore, a natural expression of *comprehending, including, embracing*, or *surrounding*.

Its *Bardic* name was *Mi*, which appears anciently to have signified any thing that *includes*, or *comprehends*; as, the bed of a river, in *Llyn-vi, Tei-vi, Dy-vi*, &c. The *Welsh v*, is a mutation of *M*, or *B*. Mîn (mi-in) the *edge*, or *bank* of a *river*, an *edge*, the *lip*, the *mouth*. *Mîd*, an *inclosure*, a *vessel of capacity*; *Mîdd*, an *inclosed place*, &c. But the general import of the term will appear, more clearly, from the *Irish*.

Mi, a *mouth*—what comprehends, contains.

Mi-ach, a *bag*, or *budget*—including, containing.

Mi-adh, honour, ornament—what surrounds.

Mi-an, mind, will, desire, purpose, intent.

Mi-anach, ore; comprehending in itself.

Mi-as, a *dish, charger*, &c.

The *Romans* called this letter *Em*, for *Am*: See under *L*. *Hebrew* ם, *Am*, a *mother*, containing within herself, *em-*

bracing. *Latin* ✝ *Am,* a *mother,* whence *Amita.* "*Am,* præpositio loquelaris significat *circum.*" *Festus.* The ancients said *Am urbem,* for *circum urbem,*—and the like.

Hama, a *leather bucket;* a *hook.*

Hamus, a *hook; ring;* kitchen *bason*—surrounding—containing: *Ambo, both;* a *pulpit;* a *cup*—comprehending.

Am-o, I *love, cherish*—embrace with desire.

Ambio, (am-bi) to *court*—*be compassing,* &c.

Greek, Αμα, *together with*—comprehending.

Αμ-αρα, an *aqueduct, sewer*—surrounding *channel.*

Αμ-αξα, a *chariot:* Αμ-βιξ, a *pot,* a *cup.*

Αμη, a *sickle*—going round, whence αμαω, I *reap.*

Αμ-φι, *about, round-about:* αμ-φω, *both,* &c.

Welsh, *Am, about, round about.* It has this meaning out of composition, and prefixed to some *hundreds of words.* ✝ *ám,* (av) a *river.*

✝ *Ham,* (Lib. Land.) *summer, season.*

Cornish, *Am,* an *embrace: ambos,* a *covenant, contract.* Irish, *Am, time, season, conveniency*—what comprehends—hence, *Temp-us.*

Ama, a *horse collar*. *Amh*, a *fishing net*; the *ocean*—whence the dim: *am-an*, *amh-ain*, a *river*, &c.

The symbol of this power was the *vine*, which *winds round*, and *embraces* its supporter, and is the *mother* of the most generous of liquors.

Its name is *Muin*, which signifies also, the *neck*, the *back*—pliable parts—he *hath taught*, or *instructed*—made to comprehend.

Muin-tir, *comprehension* of the land—*people*, *men*, *parents*, *family*, *clan*, *tribe*.

Muin-eog, *enjoyment*, *possession*.

Welsh, *Mwyn*, the *ore* of any metal; also, *enjoyment*, *possession*, *use*, &c.

The meaning of the *Greek* Μυ is sufficiently obvious, from μυω, to *shut up*, *close* the lips, or eyelids; μυεω, to *initiate*, introduce to the sacred mysteries: μυχος, an *inward recess*, &c.

The *Hebrew* name מים *Mim*, signifies *water*, which the ancients regarded as the mother of all things, comprehending their first principles. See Gen. i.

The *Britons*, having, probably, no vines before the coming of the *Romans*, changed this symbol for the *raspberry tree*, of which *Taliesin*, says—

Avanwydd gwneithyt,
Ni gorau emwyt,
Er amgelwch bywyd.

" The *raspberry* tree caused,
That the best of things should be tasted,
For the *protection* of life."

N.

When we put forth the hand, or extend the finger, to *discriminate* a *simple*, or *minute* object, the eye is naturally directed the same way: we look stedfastly at that which we wish another to observe. The tongue, at the same instant, spontaneously mimics the action of the hand and the eye, by thrusting forward its point, in the same direction, till it rests against the upper gums. The breath, being denied a passage through the mouth, tends towards the same spot, through the nostrils, with the sound of *n*, or *Hn*.

This sound is, then, a natural interjection for *look! lo there!* and it is as naturally answered by *M*, or *Hm*—I *observe*, or *comprehend*.

May we not, then, pronounce, that the power *n*, is a natural expression of an *object*, *subject*, *thing produced*, or *new—discriminated*, or *simplified*—the *selfsame*, *simple*, *small*?

Its *Bardic* name is *Ni*. The most general appropriation of this term is, as a negative, *not*: but this is, by the same kind of figure which produced ελαχιστα, from ελαχιστος, *minime* from *miminus*, and the *French* negative, *point* and *pas*, from nouns of a *confined meaning*.

Ni signified a particular thing; as in *Taliesins, Ni gorau,* the *best thing.*

In composition, it still implies a *particular,* an *identical thing,* or *subject;* as, *Dyrys, intricate, perplexed; Dyrysni, intricacy, perplexity*—the intricate *self.*

The true import of this simple term appears, more clearly, in the *Irish.*

Ni, he *hath made, formed, produced.*

Ni, a thing—the *subject formed,* or *produced.*

Nigh, a *daughter; Nia,* a *sister's son.*

W. *Nith,* a *niece; Nai,* a *nephew*—progeny in the family.

W. *Nyth:* Corn. ⊣ *Nid:* Armor. *Neith:*

I. *Nead* (p. ni-ad) *Nidus,* a *nest*—a *new construction,* or *construction for young, progeny,* as νεοσσια, νεοσσος, a *nest,* a *young bird,* from νεος, *new, fresh, young,* &c.

The *Romans* called this letter *En,* and they used the interjection *En! Lo! Behold!* in pointing out, or discriminating.

The *Irish* say, *Enne,* for *an-ni, Lo! Behold the thing!* W. *Ena, there, lo there!*

Gr. εν, *one,* the *same,* the *individual thing*—*there,* the *point,* of *place,* or *time.*

Chald. הן *En, behold! Heb.* הנה *Ene, here! there! behold!* but in all these instances, *E* is a mutation of *A:* whence, we may observe, that these mutations began to take place very early, and became widely extended.

The original *An,* is still to be traced—*Heb.* אן *An, when, where—point* of time, or *place.* אנה *Ane,* to give *cause,* or *occasion;* to *produce;* to *happen.*

Gr. αν *if,* granting *that;* ανα *singly, one,* by *one; through* —from *one* to *one,* ανα, ανω, *upwards, rising into view*— ανυω, I *make, perform, produce, obtain.*

Lat. *An? an ne? that thing! that particular? I. C. An, the one*—discriminating, simplifying.

W. *Han,* that proceeds from, is *produced, new, discriminate*—prep. *from, out of. Hanvod* (han-bod) to be *derived from,* to become *existent. Han* has the same meaning—*simple origination,* in a multitude of compounds. See *Owen's Dict.*

The symbol of this power was the *ash,* the material, of which the *spears,* missile weapons, and other *implements* of the *Celtæ* were made. This circumstance may, perhaps, account for its being selected, on this occasion, and its obtaining the name of *nion,* from *ni,* a *thing formed,* or *produced,* and *On, gain, acquisition. Nion,* also, implies a *daughter,* thing produced; a *letter;* a *wave;* a *spot,* a *speck,* a *point,* (whence *nion-ach, spotted, forked,* or *pointed*)—*discriminate, marked object.* Also, *prey, booty* —*acquisition—Nion-am,* to *get booty—rem facere.*

The idea offered by the *Greek* Νυ, is of the same class,

Νυ, νυν, *now, new, present, at this point of time*—It admits the articles, and has, therefore, the construction of a noun—the *present*, the *particular*, or the *point*—the *new*—what just presents itself—the *object*, or *subject* of *consideration*. Hence, νυ-ος a *bride*, a *daughter-in-law*—the *new*, the *lately made*, or *acquired*: νυμφη, a *bride*, an *insect*, in its *incipient state*—(νυν-φαω, νυν-φυω, or φιω),—*newly appearing*—*newly produced*, or *made*.

From νυ, a point, comes νυττω or νυσσω, (νυ-ατω) to *prick*, *penetrate* with a *point*. *Nu*, conveys the idea of *newness*, the present *thing*, or *point*, in *nunc*, *nuncio*, *nuper*, *nurus*, &c.

Irish, *nua*, *nu-adh*, *new*: *nu-air*, *when*, *point of time*.

The *Hebrew* name נין, *Nin*, a *son*; to *propagate*, or *produce*; is characteristical of each of the ideas, presented by this power.

P.

It has been shewn (Sect. I.) that the power of *P*, naturally describes a thing, *springing*, or *pushing* forwards. It must be remarked, in addition, that the most obvious gesture to convey the idea of *plumpness*, *protuberance*, or *convexity*, is to *swell* and *puff* out the cheeks, till this articulation is produced.

P, may, therefore, be regarded as naturally descriptive of *springing*, *putting forth*, *pushing*, *penetrating*, *prominence*, *convexity*.

Pi is its general name, in the *Bardic, Latin, Greek,* and *Hebrew* alphabets.

This word, in *Welsh,* signifies the *magpie.* q. d. the *pricker: pic,* a *dart, javelin, pig,* a *beak, bill, sting,* or *point, Armor.*—a *mattock.*

Pid, a *point; pidyn, penis: pill,* a *stake; pin,* a *pin*—prominent points.

Piw, an *udder*—prominent, protuberant cover. *Irish, Pi-an, pain: pianta, pangs—penetrating; pi-ona,* a *pin, peg, point.*

Lat. *pica,* a *magpye: picus,* a *wood-pecker.*

Piget, it *grieves—penetrates.*

Pila, a *ball, globe;* a *mole,* or *dam—protuberant:* a *pillar, pile*—prominent: *Pilo,* to *push: pilum,* a *javelin*—the *pusher, penetrator; springing forth: piper, pepper—pungent.*

Pinguis, fat—protuberant, convex.

Gr. πι-αζω, *Dor.* I *overtake*—push after.

πιδαξ, a *fountain*—springing forth.

πιδυω, I *spring forth, flow forth, pour forth water.*

πιπτω, I *fall forwards; strive.*

πων, *fat, plump—protuberant.*

Heb. פה, *pe,* or פי, *pi,* a *mouth, face, edge,* or *point*—prominent, projecting.

פים *Pim, fat, fatness*—protuberant, convex.

The name of this letter, in the *Irish* alphabet, is *peth-boc.* As this language is rather deficient in radicals, under *p, peth* is not to be found, without having recourse to the sister dialects.

In *Cornish, pethav signifies, I am,* hence *peth, (w.* and *c.)* a thing—what *is, essence, being. Peth,* conveys, therefore, the same idea as *beith,* the *Irish* name of *B,* to *be, being, essence, what is:* so that the discriminative title of this letter must depend upon *boc,* which signifies—he hath *swelled,* he hath *budded,* or *sprung.* A *buck,* or *he-goat,* is named *boc,* in allusion to his projecting horns, or his bounding motion. *Peth-boc,* then, implies a *thing swelling out,* or *springing forth,* what is *prominent, protuberant,* or *jutting forwards.* The symbol of this power is not named. The Πι-τυς, *pinus,* or *pine,* which occurs in *Taliesin's* catalogue, seems referable to *p.* Of this the *Bard* observes,

Morawg a Moryd
Fawydd fyniesyd.

"The mariner and the sea vessel,
The pine *propelled.*"

I regard *F,* merely as a mutation of *P.*

In the *Hebrew* and the ancient *Greek* alphabet, this power had no appropriate character, and those which it has at present, in the *Bardic,* and the *Roman* alphabet, clearly

point out its origin. *P* was anciently written, both in *Greece* and *Italy*, as the present capital *gamma*, or else with an acute angle, as in the *Bardic* alphabet. The *Æolic* digamma, or *F*, is, therefore, nothing more than the ancient *p*, with a simple dash, or mark of derivation added to it.

The *Bards* called it *Fi*, and the *Greek* name Φι, is the same: *Fi*, in *Welsh*, signifies the act of *casting off, putting forth: Fy* (fi) *aptness to move*, or *impel:* it is used as a prefix, in the composition of words denoting *agency*, or *cause. Owen's Dict.*

Irish, *Fi, anger, indignation—bursting forth.*

Fiac-ail, a *tooth—penetrating point.*

Fi-adh, a *putting forth*, a *relating.*

Gr. φυω, to *generate, produce, put forth, bring forth*, to be *born*, or *come forth*, is a corruption of φιω, Lat. *fio*; for we have still φιτυω, to generate; φιτυς, a *father*; φιτυμα, a *germ, stem, offspring*, &c. φι, is, therefore, equivalent to the *Irish peth-boc*, a *thing swelling out, budding, springing*, or *putting forth.*

By the *Romans* it was called *Ef*, for *Af*, which amounts to the same thing as *Pi, Fi*, &c.

Heb. אף *Ap*, or *Aph*, the *nose, face; indignation, fury* —what is prominent, conspicuous—what bursts forth.

Gr. αω, αφ, απο, *away, from, out of*; απαγε, *apage!*

away with it! ap-ex, a *top, point, crest. Ap-is*, a *bee, sting—insect.*

The symbol of *F*, was the *Alder*, which was used for the *masts* of the little vessels of the *Celtæ*, and, therefore, *Gwernen*, in *Welsh, Cornish*, and *Armorican*, is both an *alder* and a *mast.*

The *Irish* name is *Fearn*, which also signifies a *shield*—put forth to propel; and, hence, *Fearna*, the *mast* of a *ship*, as in the other dialects. *Taliesin* says, of this symbol—

Gwern blaen llîn
A wnaent gyssevin

"The *Alders*, heading the line,
Composed the van."

R.

Pronounced as the initial *R*, in *Greek*, and *Welsh.*

This sound is produced, by fixing the sides of the tongue, firmly, against those of the palate, and *forcing* out the breath, in front; so as to cause a rough and strong vibration, between the tip of the tongue, and the upper gums. Its mechanical production is a direct contrast to that of *L.*

By this energetic power, the first linguists would naturally describe *force, prevalence*, or *superiority*; a *motion*, or *action performed* by *main strength—rubbing, tearing, pervading, breaking.*

Its *Bardic* name is *Rhi,* or *Ri,* which, in *Welsh* and *Irish,* implies a *king,* a *chief,* a *ruler.*

W. *Rhy, too much, excessive—prevalent over.*

Irish, *Ria, before, rather than, more than.*

Ri-adh, correction, taming, subduing—prevalence over.

Ri-adh, Ri-oth, running—exertion of *force.*

Arm. Ri-ou, frost, cold,—rough, rigid, pervading.

Gr. Ριγος, *rigor—rigeo,* to be *hard, rigid.*

Ριον, a *mountain top, promontory:* Ρινα, a *nose, beak—rough* above the *surface.*

Ρινη, a *file, rasp—rough, tearing.*

The *Romans* called this power *Ar,* which appropriates the same ideas.

Heb. ארה *Are,* to *crop, tear off:* ארי *Ari,* a *lion, strong, prevalent in force.*

Αρ-αςςω, I *cut off, strike, drive:* Αρης, *mars, war,* αρ-οω, *Aro,* I *plow, break open.*

W. C. I. *Ar, upon, over above*—in composition, *chief, head.* W. I. *Ar,* a *plowing, breaking open, subduing.* I. *Ar, slaughter, plague, slain—breaking—broken.* C. *Ar, slaughter.* I. *Ar-ach, superiority, strength, puissance, power;* a *briar—tearer.*

Cantabrian: *Arra*, the *male—superior, stronger: Hara, slaughter; Harri*, a *stone*, a *rock—rough* and *rigid.*

The symbol of *R* was the rough, rigid, and pervaded *Elder.* Its name is *Ruis*, which signifies, a *way*, a *road*, a *passage forced open.*

Ruis, he hath *rent asunder, torn to pieces.*
Ruisg, he *smote, tore off, made bare*; a *skirmish.*

W. *Rhŷs, force, vehemence*; *strong* (Rhi-us) *Rhys-wr*, a *champion, hero, warrior.*

The *Bards* regarded the *privet* as the symbol of this power. *Taliesin* thus speaks of it.

Gwyros, gwyn ei vyd!
Tarw trîn, Teyrn bŷd.

" The privet, happy his condition!
The *bull of battle*; the *chief* of the world."

The *Greek* name *Rho*, also signifies the possession, or *exertion* of *force*, or *superiority—endowing with force, prevailing by force*, &c.

Heb. ר, *Ro*, to *break, break off, break* in *pieces, rend, destroy*—prevail by force.

Gr. Ρω, I *am able*: I *rush*—make an assault.

Ρωω, I *strengthen*—endow with force.
Ρω-μα, ρω-μη, *vehemence, exertion, force, strength*: Ρως,

head, summit. Lat. *Robur, force, strength; Rodo,* to *gnaw, tear,* &c.

I. *Ro, too much, exceeding, first, before.*

With these also agree the *Hebrew* name, רישׁ *Rish.*

רשׁה, *Reshe,* to *have power,* or *force*—a *poison,* prevailing by force—to *be poor*—stript, reduced by force. ראשׁ, *Rash,* the *head, superior, chief, beginning; a ruler;* a *capital,* or *deadly poison*—prior, superior, forcibly prevalent. Syr. רישׁי, *Rishi, chief, excellent*—Arab. *Räis,* a *prince, chief.*

S.

When we design to point out some particular object, in a private manner, so as not to attract general observation, the finger is not immediately directed to it, but held low, and pointed towards the ground. The countenance inclines downwards; the eye is directed below the object itself, and shaded by the eyebrow. The same kind of action is copied spontaneously, by the imitative organs of speech. The point of the tongue drops downwards, and rests against the lower teeth. The upper teeth close over it, as it were, to conceal the unavowed design; and the *low, insinuating, hissing* sound of *S,* is produced.

This power, is, therefore, naturally descriptive of *secret discrimination, insinuation,* a *private marking,* and *distinguishing.* Consequently, it expresses *those ideas* of a thing, with which such observation is generally made. These may sometimes be connected with *awe,* and *respect;* but, more generally, with *contempt, scorn,* or *some insidious*

design. Its expressions ought to be *segregate, apart, distant, posterior, inferior, low, little, mean,* and the like.

Its *Bardic* name is *Si,* which, in *Welsh,* implies a *hissing* expression of contempt. *Si-arad,* or *Si-arawd, prating, backbiting:* from *Si,* and *arawd, speech, eloquence: Si-brwd,* a *low murmur,* or *whisper,* from *Si,* and *Brud,* an *account,* a *chronicle.*

I. *Si, ultimate, distant;* whence, *Sia,* the *remotest, farthest from you. Si-ar, the west, backwards, behind, awry. Si-air, aside; Si-dean, infamy;* from *Si* and *Dean, colour, appearance; Si-ona, delay, being behind; Si-omach,*—a *fox*—plotting in the rear.

Os, above, over, upon; Si-os, down, below.

Amor. *Si-gea,* to *sit, lurk; Si-oul, silent.*

The *Romans* called this letter *Es,* for *As,* which signifies *one,* a *simple thing,* a *simple whole,* segregated and discriminated from others.

Gr. Ας-ξολη, ας-ξολος, *soot, ashes,* &c. off-cast. Ας-ις, *dross, dregs, mud, dirt, sediment.*

Chald. אשא, *Ash-ia, foundations*—under-part.

Heb. אז, *Az, then—distant point of time.*

אזן, *Azn,* to *weigh, discriminate;* the *ear.*

אש, *Ash, fire*—what *separates, simplifies.*

W. *As*, a *small, simple, separate thing*; an *unity*; a *whisper*: *As-edd*, a *slicing, cutting off*.

C. *As*, to *undergo, suffer*.

I. *As, from, out of—separate*; *milk*—what is separated. *As*, a *shoe*, placed under—a foundation. *As*, also implies *fire*—what separates, or simplifies; whence, *As-am*, I *kindle a fire*—a *separation*; as in *As-aidh, rebellion, revolt*; *As-aitigham*, I *abandon, evacuate*: *As-anta, sedition*, &c. In this language, the termination *As*, like the *Latin Tas*, implies a discriminate state, or condition.

The symbol of this power was the *low, stooping willow*, which bends under every opposition, and which formed the *foundation*, or *ground-work* of the *Celtic* coracles.

Its name is *sail*, which also signifies a *beam*; a *heel*—foundation, or underpart; a *guard*—who *tacitly observes at a distance*. *Sail-spiorad*, a *genius*, or *guardian spirit*. With these are connected *sail, salann, sal, salt*—the searcher. W. *sail*, a *foundation, ground-work*.

The meaning of Σιγμα may be perceived in σιγαω, I am *silent*, I *conceal, dissemble*, σιγη, *silence, secretly, privately*.

סמך *Samech*, to *sustain*, or *support*—to undergo, to be placed beneath, as a foundation.

The present *Greek* and *Hebrew* alphabets contain some derivatives from this power; as,

Ζητα, the *seeker, searcher*: Ζητω, I *seek, search, investigate, follow after*.

Ξι, the *corroder, detractor;* ξεω, ξιω, I *shave, plane, scrape* —take from, detract.

ן *Zain, Chald. species, sort*—separate, discriminate: זנה, *Zene,* to *partake of*—take from.

ש *Shin,* the *marker—pointer.* שן, a *tooth,* a *sharp point.* שנן *Shenen,* to *whet, sharpen.* שנא *Shena,* to *hate.*

T.

The mechanism, and the natural properties of this power, have been already explained.

It describes *tension, drawing,* or *straining,* in whatever manner. *Extension, stretching,* or *drawing out. Intension,* or drawing to a *point,* drawing *tight,* or *close. Drawing* a line, or bound round any thing—*confining, straitening, limiting, circumscribing.*

Its *Bardic* name is *Ti,* the meaning of which may be perceived in *Tid* (ti-ad), a *chain; Tid-aw,* to *tether, tie,* or *confine* with a *line, chain,* &c. *Irish Ti, To, unto;* tending to a point: *design, intention; he,—he who,—him that*—limiting the agent, or subject.

Ti-mhor, the *Great He*—the supreme *Being.* (I have observed that the *Celtic* representation of *Jupiter* was the trunk of a huge oak, with two branches suspended from the top, presenting the character, and distinguished by the name of Ταν) *Ti-as,* a *tide; tigh, contendit*—he *went, came debated, strove.*

Ti-me, heat, warmth—tenseness: Ti-atan, Tithin, the *sun*—intense, powerful.

Gr. Τι-ω, I *honour, esteem, estimate, weigh, consider, punish, avenge, mulct,* or *fine.* I *attend to;* hence, Τι-μη, *honour, praise, price, punishment, revenge,* or *satisfaction—attention,* a *reaching,* or *extending to.*

Timeo, I *fear, apprehend, stand* in *awe.*

The symbol of this power is not named; but it was probably the *sacred oak,* as I have already suggested. Its *Irish* name is *Tinne,* which also signifies a *chain*—instrument of *drawing,* or *binding. Teann-am,* or *Tinn-im,* I *strain, press, bind strait, embrace. W. Tynnu (Armor. Tenna)* to *draw, strain, stretch; tynn, strait, tight, tense, stretched, strained.*

In *Greek,* Ταυ, has the same identical meaning; for it must be referred to ταω, whence, τεινω, I *stretch, strain, draw.* The *Greeks* may have had such a verb as ταυω, of the same import as ταω, ταυυω τεινω, *extendo, intendo, contendo.*

The *Hebrew* name טית *Teth,* is a verbal noun from טוה, *Tue,* to *spin*—also, *thread,* a *line,* &c. *drawing, stretching;* whence, נטה, to *tend, extend, stretch.*

Θητα, as well as θητα, a *waiting woman,* may be derived from θω, I *run, strain;* also, *place, constitute—circumscribe* with a *line,* or *limit.* תו *Tau,* has the same import. תוה *Tue,* to *mark;* to *limit,* or *circumscribe.* תאה *Tae,* to *limit, bound, circumscribe—confine* within a *line.*

By a comprehension of the sounds of ט and ת, the

Hebrew formed another derivative power, ץ, which comprises the force of its two compounding elements—an *indirect*, or *secret drawing, bounding*, or *confining*.

צד *Tsed*, a *side*, lateral extent: צדה *Tsade*, to *bind indirectly*, or *secretly*, with a *net*, a *snare*, &c.

Having now, to the best of my abilities, accounted for the names and symbols of the elementary powers in speech, I would pause for a moment, and make a few general reflections.

1. It must, I think, have occurred, that our primitive ancestors, were particularly careful, to distinguish each of their letters by a *descriptive term*—by a term, which, not only described the letter, and its elementary power, but had also a definite, and familiar import of its own.

2. This designation appears in several countries, in several languages, and amongst nations who seem never to have studied in one common school. It cannot, then, be ascribed either to local fancy, or to the humour of any whimsical grammarian, and which became prevalent after the nations, with all their languages, were separated;—but it must have been founded upon some primitive, and general reason.

3. The names by which the several nations distinguished any individual power, are differently formed, according to the genius of each particular language and people; yet they amount uniformly to the *same thing*, or communicate the same prominent idea.

These names must, therefore, have been adjusted after the languages became distinct: because every nation ex-

presses the same leading image, by a term of its own vernacular dialect. But, as the several nations act upon the same principle, this adjustment must have taken place, not only when the reason for such an accurate, and clear designation was generally understood, but also, when the separate families had the *same invariable notice* of that reason.

4. A due attention to the nature and meaning of the several names for each letter, and of the words connected with them, will, I think, explain the reason for that precision which appears in the choice of those names; which reason was this—In those primitive ages, it was acknowledged, as a fundamental principle, that each of the elementary sounds had a *discriminate import*, and *force*, in the super-structure of language; and as the different languages of the nations were, hitherto, regarded as dialects of the mother tongue, the same principle was admitted still.

5. My endeavours to ascertain this principle of *natural* expression, may suffice to shew, in general, that there is a relation between certain sounds, and certain ideas of things; and may also induce a conclusion, that a choice of elementary powers, in the formation of primitive terms, was conformable to the *acknowledgment* of this *relation*.

6. If these premises are granted, we may venture to affirm, that, in the symbols, and the descriptive names of elementary powers, we are still presented with an authentic system of the etymology, as well as grammar, which governed the most ancient, and primitive language of the world.

SECT. VI. *The import of sounds that bear the simplest combinations, deduced from the force of the elements that form them—exemplified in Hebrew, Greek, Latin, and Celtic terms.—Conclusion.*

HAVING been guided thus far in my research, by inference from authorities, and facts, I may conclude that analogy between the sound and the sense, has not confined itself to those terms, which are immediately connected with names of the elementary powers; but was carried, according to some general system, into the main body of primitive language; from whence it has descended into the several dialects, in which it can still be discovered, in some degree, by a due investigation of the system.

As the most obvious, and concise method of ascertaining the regular application of this principle,—I shall mark each of the consonants, connected successively with the several vowels; and then combine the force of the elements, already developed, with all the simplicity, as well as all the accuracy, which the subject admits. To each of these combinations, I shall add a few examples of simple, and primitive terms, in those languages which I compare, together with received approbations of each—I shall ultimately submit the consequence of this analysis to the judgment of my readers.

The character, and the antiquity of the *Hebrew*, entitle that language to superior deference in such a comparison;

but there seems to be a difficulty in trying it by a scale, better calculated for the *European* languages. The textual, or the written vowels of this tongue, are such, only, as contribute something to the import of its terms; whilst those vocal breathings, which merely facilitate the utterance, are left at random, to the chance of being supplied, as local, or temporary usage may direct.

But the terms of the *western languages*, consist, either of the vowels alone, or else, of regular combinations, which unite the vowels, and the consonants:—their orthography may, therefore, acknowledge vocal powers, which are merely *auxiliaries* to the *voice*.

With an humble reliance upon the candour of my judges, in weighing these differences, I commit the cause to their decision.

AB, HAB, AV, HAV.

It appears, from what has been observed upon the mutations of elementary sounds, that these four syllables may be regarded as perfectly synonymous, or, as constituting but *one root*—and *primitive term*.

The nature of its elements has been explained. *A*, the first in order, expresses *direct tendency, positive agency, perseverance, augment*, &c. *B* imports *being, existence*, —what *is*,—in a definite state, or condition.

Ab should, therefore, signify, *conducive* to *existence*—*a cause; tending* to *establish; progressive mode of being*, and the like.

In the languages which I have compared, it has the following appropriate senses.

Heb. אב *Ab*, a *father*, the author, the origin; verdure, or youthful vigour, which imports a tendency to a mature state.

אבה *Abe*, he willed, he desired.

Gr. Ἀϝ-ας (Dor. p. Ἀϝης) therefore αἴϝαω, I *grow towards manhood*, or maturity.

Lat. *Av-us*, an ancestor; a *father*, (whence, *avunculus*, q. *avusculus*)—*cause* of *being*.

Av-eo, I covet, desire—wish the *existence of a thing* to me: *habeo*, I possess—*there positively is* to me.

Welsh. *Ab*, aptness to any thing: *Av*, progressive, or augmentative state—the superlative form of adjectives.

Irish. *Ab*, a *lord*, a *father*: *Aba*, a *father*, a *cause*: *Abh-ar*, a cause, or motive.

Armor. *Ab-ec*, a cause, or occasion.

BA, VA.

The elements are the same as in the former, but the order is reversed: so that, instead of *conducive*, or *tending to the existence*, we have *being directly progressive*—an *effect*—what *is coming*, or *going forth*.

Heb. בא, *Ba*, he *came*, *advanced*, *went*—*was* progressive.

Gr. Βα-ω (whence Βαινω) I go, proceed: Βα-ις, a branch—thing proceeding forth. Lat. + *Bado* (whence Badisso) *vado*, I go, walk, am *progressive*.

Irish. *Ba, good, fruit,* or profit arising from any thing: *death—going forth.*

EB, HEB, EV, HEV.

Privation, negation, or the *removal of being*: a *negative,* a *retiring condition.*

Heb. חבה, *Heb-e,* he hid, lay hid: חבא, *Heb-a,* he hid himself: חבב, *Heb-eb*, he hid entirely. Lat. *Heb-eo,* to be *dull, sluggish*—to exist negatively.

Welsh. *Eb,* a withdrawing, retiring.

Welsh. Corn. Armor.—*Heb, without, absque.*

BE, VE.

It must be observed, once for all, that *E* is often subjoined to a consonant, in the languages of *Europe,* as a mere *auxiliary to the voice,* without affecting the *import*, and *force* of the articulation: where it retains its *proper* import, after *B,* it should import, *existence removed, diminished, put away,* &c.

Heb. בחל, *Beh-l,* he nauseated, loathed, detested.

Lat. *Ve,* negative particle, as in *vecors,* &c.

Veho, to carry forth; *Velo*, to veil, hide; *Veneo*, to be sold, alienated; *Veto*, to forbid, &c.

Irish. *Be*, *Be-an*, a woman, one of the *smaller sex*: *Be-ag*, little.

Armor. *Be-gat*, (q. d. small piece) a bit, morsel.

IB, IV, HIB, HIV.

Pointing to a being or condition: approaching: meet, subservient, applying to existence.

Heb. יבב, *Ib-b*, he cried out—applied for help, or compassion: איב, *A-ib*, to be an enemy—disposed to *seek the life*.

Gr. ἰβ seems to imply a *suction of water*, &c. whence ἰβ-δηϛ, a plug; ἰβ-ις, *Ibis*, a stork, or snipe, feeding itself by *suction—bibulous*.

Lat. *Ib-i*, *there*—the very spot to which *I point*.

S'ibi, to *himself*, or *themselves*.

B'ibo, I *drink*, *imbibe*.

Welsh. *yo*, ϯ, *Ib*, he will drink, or imbibe.

Cet *ib-en* med nouel.

"Let heroes *drink* mead together."

E. Lloyd. p. 221.

Hiv, a skin—adhering, applying to the body.

Irish. *Ibh, you—beings pointed to.*

Ibh, he hath *imbibed;* a drinking. The imbibing of liquids is *subservient to being,* both in animals and vegetables.

Armor. *Ib-ouda,* to *graft*—put into; *Ib-ouden,* a *graft.*

BI, VI.

Being inherent, appropriated. — See examples above, under *B.*

OB, OV, HOB, HOV.

The *emanating, projecting, extending, or putting forth* of *an existence,* or *condition.*

Heb. עב *Ob,* a beam, a cloud: עבה *Ob-e,* he was thick, gross; he became bulky.

עבט, *Ob-et,* he lent; a pledge: עבר, *Ob-er,* he passed over, &c.

Gr. οϐ-ελος, a spit—*extending forth:* ωϐ-η (vox Lacon.) a tribe, or clan—issuing forth.

Lat. *Ob,* for, on account of. *Obba,* a bottle, or jug, with a *great belly. Ob-eo,* I die—*go forth.*

Welsh. *Ob,* a rising, *swelling,* or throwing out.

Hob, apt to rise, throw, or swell out—a swine—a measure of capacity. *Hob-el,* a shaft, or arrow.

Irish. *Ob,* he hath disowned, rejected, put forth—*Ob-ann,* quick, rash. *Obh,* the point of a sword. *Ob-air* (Corn. and Armor. *Ob-er)* work, labour, *exertion.*

BO, VO.

Being projective—issuing, or *swelling out; putting,* or *put forth.*

Heb. בעה, *Bo-e,* to gush out, as water.

נבע, *Ne-bo,* to be *thrown* off, or *out, ejected, emitted;* to *gush out, spring forth.*

Gr. Bo-υς, Bo-ς, an ox—an animal furnished with projecting horns; and, when wild, disposed to use them offensively.

Lat. *Bo-a,* a *pimple,* disease; a kind of serpent

Vo-mo, to vomit, eject: *Vomer,* a plowshare.

Welsh. *Bo,* a bugbear, terrifier; *Bôd* (bo-ad,) a kite. *Bôg,* a swelling, rising: W. A. *Boch.* C. *Boh,* a check.

Irish. *Bo,* an ox, or cow. *Boc,* he hath budded, swelled, sprung. The same word implies a *buck,* a *he goat,* in *Irish* and *Cornish.*

Bod, (bo-ad), membrum virile.

Corn. *Bo-an,* an ox. *Bom,* a smith's sledge.

Armor. *Bo-as,* custom, fashion: *Boc-an,* a plague, pestilence: *Bom,* a bank, or causeway.

UB, UV, HUB, HUV.

A covering, overshadowing, being, or state.—See under *U.*

BU, VU.

Being over; covering. Sometimes *covering itself, hiding.*

Gr. Βυ-ω, I shut up, cover: Βυ-ας, *Bubo,* an owl—being in cover: Βυρ-σα, a hide, or skin: Βυ-νη, steeped, *covered* barley.

Lat. *Buc-ca,* the hollow part of the cheek: *Bulla,* a great head of a nail; a seal; a bubble of water.

Welsh. *Bûdd,* (Bu-add), *superiority,* advantage.

Irish. *Bu-adh,* superiority: *Bu-aidh,* victory: *Bu-al,* water, overwhelming fluid.

AC, ACH.

It must be recollected, that the power of *C,* implies *capacity, inclusion,* or *comprehension;* and also, *reaching, touching,* or *apprehension.* Though these ideas, in their primary import, be nearly related to each other, yet, in practical application, they separate widely. *Comprehension,* and *apprehension,* are almost synonymous; but *capacity,* or *concavity,* seems very remote from a *point,* or *acuteness.*

Ac, should signify, 1. *Tending to hold, contain*, or *comprehend*: 2. *Tending to reach, touch, penetrate, apprehend.*

Heb. אך *Ak, indeed, surely*, particle of comprehension, or apprehension.

Gr. 1. Ακ-ος, *a cure, a closing*: ακ-τη, *a shore, or bank*: ακχ-υα, *chaff, or husks*: ακανη, (vox persica), *a corn measure —closing, including*: also, εχ-ω (ε pro *a*), I *have*, or *possess.*

2. Ακ-η, *an edge, or point*: ακ-μη, *a point*: ακ-ων, *a dart*: ακχ-ος, *grief*, &c. *Tending to touch*, or *penetrate.*

Lat. 1. *Ac, and, indeed*: *ac-us, chaff*: *s'ae-er, devoted*: *t'ac-eo*, I *conceal—tending* to *include*, or *contain.*

2. *Ac-us*, a *needle*: *ac-uo*, I *sharpen*: *ac-ies, an edge*: *ac-or, sharpness*, &c.—*tending* to *touch*, or *penetrate.*

Welsh. 1. *Ac, also, likewise*: *ach, a relation, stem, pedigree*:—*inclusion, comprehension.*

2. *Hac*, a *cut, hack*. Corn. *Hacho, cruel—touching, penetrating.*

Irish. 1. *Ac, a son*; a *withholding*: *ach-a*, a *mound, bank*: *ach-adh*, an *enclosure*: *ac-or, avarice, retention. Ach*, joined to nouns, forms adjectives of appropriation, and signifies *having*, or *possessing* (unde εχω q?)

2. *Ac-ar, sour, sharp*: *ach*, a *skirmish*: *ac-ais, poison*: *ach't, danger, peril*; a *nail*, a *claw—tending* to *touch*, or *penetrate.*

CA.

Comprehending, or *apprehending positively.*

Gr. Καὶ, *and, also:* κάζω (καω) *capio, capax sum.*

Lat. *Capio,* I *contain, take, catch.*

The *Greeks* begin the names of several measures of capacity, with κα, and the *Latins,* with *ca.*

Welsh. *Ca, will get, have;* a *keep, hold,* &c.

Ca-ad, a *getting, having, holding: Ca-e,* a *hedge; enclosure; garland*—adj. *enclosed, shut: Ca-u, to shut, enclose:* adj. *shut.*

Irish. *Ca, cai,* a *house.* I. A. *Ca-e,* a *hedge,* a *feast.*

C. W. A. *Ca-er,* a *city—fortified place.*

C. *Ca-id,* W. *Caeth,* a *bondman—held, confined.*

EC, ECH.

Negatively holding, comprehending, or *touching.*

Heb. חכה, *Hek-e,* he *gaped, opened the mouth; waited in expectation.*

Gr. Ἐκ, *ex, out of:* ἑκας, *far off, distant.*

Lat. *S'eco,* I *cut, cut off, sever.*

Welsh. *Ech*, signifies, *will lose, relinquish.*

" Tudvwlch Hir *ech*, y dir ae drevydd." *Aneurin.*

" Tudvwlch Hir *will lose* his land, and his towns."

Irish. *Ec*, in the beginning of words is *privative.*

S'each, he *passed* by, *avoided.*

CE, CHE.

Comprehension, or *touch, removed, diminished, taken away.*

Chald. כח, *Keh, to spit out.*

Heb. כחך, *Ke-d*, to *cut off, remove, take away, hide.* כחש, *Ke-sh*, to *fail*, be *wanting.*

Gr. κε-ω, to *split, tear open, burn:* χε-ω, to *pour out, dissolve.*

Lat. *Ce-do*, to *yield, give place.*

Irish. *Ce, night, dark: ce-as, obscurity, sadness. Ce-ad, leave, permission.*

IC, ICH.

Pointing to a comprehension, or hold. Directing to a point. Meet for, approaching to a comprehension, or touch.

Heb. יקה *Ik-e*, to yield obedience, submit.

Gr. Ικω, *to come, approach:* ικ-ανος, *meet, proper:* ικ-ετης, *a petitioner.*

Lat. *Ic-o*, I strike, ratify; *Icere fœdus.—Ic-er. Hic,—this person,* or *thing: Hic, here,* in *this place,* or *time—directing to a point.*

Welsh. *Ic*, pointed, touching: *Ic-wr*, ῾χ-ως, a sharp, penetrating humour.

Irish. *Ic*, a *cure, remedy*—meet to close, or heal. *Ioc* (ic) payment: *S'ic, s'ioc, frost;* the *groin—closing, holding.*

CI, CHI,

Holding, or *comprehending; touching,* or *apprehending —intrinsically.*

Heb. כי, *Ki, for, because, therefore, seeing that.*

Gr. Κιων, a *column,* or *pillar—holding, touching internally:* κι-χεω, I *discover, obtain.*

Lat. *Ci-o, Ci-co, to incite*—cause *internal perception: S'ci-o,* I know, comprehend: *Ci-tra, Cis,* on this side—comprehended within.

Welsh. *Ci,* will *perceive, apprehend, comprehend:* hence, W. C. A. *Ci,* a *dog: Ci, dryghin,* the weather's *eye.*

Rhyveddav na' *chi-awr.* *Taliesin.*

"*I wonder it is not perceived.*"

Irish. *Ci, he hath seen: ci-m, I see, apprehend, perceive. Ci,* a *husband: ci-al, sense,* or *meaning.*

OC, OCH.

The *extending, putting forth,* of *a comprehension,* or *touch. Protuberance;* a *projecting point.*

Heb. עקה, *Ok-e,* a *battlement—outward fence.*

Gr. οχ, οχα, *hugely, abundantly.*

οχ-εω, I *carry forth:* οχ-ος, a *car,* or *chariot:* οχ-ετος, a *channel, water course—comprehending,* or *containing,* and *carrying forth.*

Lat. *Oc-ca,* a *harrow*—with projecting points.

S'oc-ius, a *companion: s'ocio,* to *unite, associate—extend,* a *comprehension.*

Welsh. *Oc-yr, usury, profit.*

Irish. *Oc,* a *poet*—a *setter forth.*

Oc-aid, business, occasion: oc-ar, oc-as, interest, usury, annual rent. S'och-ar, profit, emolument. I. A. *S'oc;* C. *S'och,* a *plow-share.*

CO,

Comprehension, or touch—projecting, swelling out, issuing, or put forth.

Heb. קעקע, *Koko*, a *marking*, or *stigmatizing*.

Gr. Κο-ινος, *common, general:* κο-μη, *co-ma, hair:* χο-ω, *to educate:* to *cast up* a *mound:* χω-ω, *to excite to wra h:* χο-λη, *anger*, &c.

Lat. *Co, com*, or *con*, in composition—*mutual, general, altogether*, &c. *Co, coim, con*, in Irish, and *Cy, cyv, cyn, in* Welsh, (*O* being regularly changed into *Y*) are applied in the same manner.

Co-mes, a *companion; copia, plenty, power, liberty.*

Welsh. *Co-ed*, C. A. *co-at, wood, trees.*

W. C. *Cov, memory.* W. *Col*, any projecting body; a *sharp hillock*, a *peak*, a *promontory*; a *sting*; the *beard of corn.*

Irish. *Cob, plenty: Cobh, Cod, victory, triumph: Co-dal, friendship, amity; kinsfolk, relations*; an *assembly*, or *convention*; from *Co*, and *Dal*, a *share*, or *portion.*

UC, UCH.

A covering, hold, or *touch—reaching over.*

Heb. שוך, *Sh-uc, he hedged*; a *fence*, or *enclosure.* שוק, *Sh-uk*, he *overflowed*, he *coveted*; a *skin.*

Gr. Σ'υκη, the *fig tree.*

Welsh. *Uch, over: ucho, uchod, above, covering: huck*, a *cover*, or *pellicle: hwch*, a *ship*; a *coffer.*

Irish. *Uc-aire,* a *napper of frize,* a *fuller.*

Uch'd, the breast, bosom: S'uch-adh, a *wave, evaporation: uachdar, the top, surface, cream, summit.*

CU.

Closing over: touching the surface.

Heb. קו, *Ku,* a *measuring line.*

Gr. Κυ-ω, to *carry in the womb:* χυ-ω, to *pour over.*

Lat. *Cu-do,* a *cap: cu-pa,* a *cup; cura, cave: cu-tis,* a *skin.*

Irish. *Cu-a, flesh: cu-ach,* a *bowl,* a *cup;* he *hath folded: cu-an,* a *bay, haven: cu-as,* a *cave; cu-im,* a *skirt, covert.*

Welsh. *Cu, dear, beloved—embraced,* &c.

Cúdd, a *hiding place,* a *hoard: cw, cwb, cwp,* a *cup: cwch, any round vessel: cwd,* a *bag, sack, pouch: cwdd,* a *concavity, shelter,* &c. &c.

Corn. *Cu-as,* a *shower: cusc* (W. *cwsg*), *sleep: cu-tha,* to *cover, hide, keep close.*

Armor. *Cuz, secret, hidden: cuz, cuza,* to *hide, cover.*

AD, ADH, HAD, HADH.

Tending to expand, unfold, spread, distribute, divide.

Heb. אד, *Ad,* a *vapour, exhalation.*

אדן, *Ad-en,* a *hinge:* אדר, *Ad-er,* to *become magnificent, pompous, glorious*—to *expand.*

Gr. Αδ-ω, I *satiate, fill:* αδ-εω, I *please, satisfy:* αδ-ην, *abundantly.*

Lat. *Ad,* augment. in comp. as *ad-umo.*

Welsh. *Ad-av,* a *pinion,* an *open hand.*

Ad-ain, a *wing: Ad-en,* a *wing,* a *fin;* the *spoke of* a *wheel: Hâd, seed*—*expanding, unfolding: Ad-wy,* a *pass,* or *opening.*

Irish. *Ad, water*—*spreading element: Ad-a, victory: adh, felicity, prosperity;* a *law: Adh-as, good, abundance.*

Armor. *Ad-a,* to *seed: Had-u,* to *sow.*

Corn. *Ad-en,* the *leaf of a book*—*unfolding.*

DA.

Expanding, unfolding, spreading, distributing, or dividing, positively.

Heb. דאה, *Da-e,* to *spread the wings, fly swiftly; hence,* a *vulture,* or *kite.*

Gr. Δα-ιω, to *learn,* (unfold) *divide; kindle,* (cause to spread).

Lat. *Do* (da-o), with its frequentive, *Da-to*, to *give*, or *distribute*.

Welsh. *Da, good*, a *good*; *wealth, stock*.

Irish. *Da*, (W. *Da-u*, A. *Da-ou*) *two*, the first distributive, or divisible number: + *Da, good*: *Da-igh*, to *give, grant, distribute*.

Corn. *Da, good*, a *good; evident, plain—unfolded*.

ED, EDH, HED, HEDH.

Negatively expanding, unfolding, spreading, distributing, or dividing.

Heb. חדה, *Hed-e*, to be *sharp, narrow*, or *close*, as the edge of a weapon.

יחד, *I-ed*, to *unite, make one—negatively unfold*, or *distribute*.

Gr. Εδ-ω, *Ed-o*, I *eat, corrode, consume*.

Lat. *S'ed, but*: *s'edeo*, I *sit, subside*: *s'-edo*, I *allay*.

Welsh. *Ed-wi*, to *consume, decay, wither*: *Edd*, a *moment, instant*: *Hêdd, peace*, a *state of rest*.

Irish. *Ed, he caught, took, received*: *private property; gain, cattle*, &c. *Ed-can*, a *receptacle*.

DE.

An expanse, spread, distribution, or division—with drawn, taken away, or separated.

Heb. דחה, *De-e,* to *drive away, thrust forth.*

דחי, *De-i,* a *fall,* a *stumbling.*

נדח, *N-de,* to *impel, force off, thrust, strike.*

Gr. Δε-ω, to *bind,* or *chain;* to be *compelled*—to *have freedom removed:* δι-ιδω, to *fear*—to *shrink:* δε-ιλη, *afternoon, fall of the day.*

Lat. *De, from out of—part removed: De-beo,* I *am bound,* or *obliged.*

Welsh. *De,* to *part from,* to be *separate;* to be *proper,* or *peculiar.*

Corn. *De,* A. *De'ch, yesterday—space withdrawn.*

Irish. *De, from whence, therefore—separation: De-adh, duty, obligation.*

ID.

Pointing to an expanse, unfolding, distribution, or division.

Heb. יד, *Id,* a *hand, means, power, dominion,* a *tract,* a *portion,* &c. ידה, *Id-e,* to *shoot,* or *cast at,* to *praise—give,* or *distribute to;* to *confess,* or *unfold.*

Gr. ἰδ-εω, I *see, discover:* ἰδ-εα, *idea, perception, discrimination.*

Lat. *Id-oneus, meet, convenient, sufficient.*

Welsh. *Id, stretched,* or *extended to: Idd, to, for, towards, unto: Hŷd, length, duration, to, as far as, until.*

Irish. *Id, use, fruition; good, just, meet: Idh,* a *wreath* a *chain for the neck;* a *ring.*

DI.

Expanding, unfolding, distributing, or dividing, internally, or intrinsically.—See under D.

OD, ODH, HOD.

Extending, enlarging, putting forth an expanse, or distribution.

Heb. עד, *Od,* to be *beyond, beside, further, additional —yet, moreover, again, until; futurity, eternity;* to *bear witness;* to *put on,* or *adorn.*

Gr. οδ-ος, a *way,* a *road,* a *journey.* οδ-μη, *odor,* a *smell,* or *perfume.*

Welsh. *Od, excellent, choice;* the *falling snow: od-i,* to *snow. Hod-i,* to *shoot out* as *corn,* to *ear.*

Irish. *Odh, music,* the *point of* a *spear;* a *stranger.*

DO.

An expanse, distribution, or division—extending, put forth.

Heb. דע, *Do, knowledge.* ידע, *I-do,* to *know,* to *regard,* to *punish;* to *perceive with the outward senses.*

Gr. Δο-ω, to *give, present, distribute.* Δω-ρον, a *present.*

Lat. *Do-no, donum; Doto, dos—distribution.*

Welsh. *Do; it is true, yes. Do-di,* to *place, appoint, give.*

Irish. *Do, to, two, therefore.*

Armor. *Do-e, God: Do-are, news: Do-ar,* the *earth. Do-en,* to *bear fruit, bring forth.*

UD, HUD.

Covering, and expanding, unfolding, distributing, or dividing.

Heb. אוד, *A-ud,* a *firebrand.* הוד, *E-ud,* the *beaming forth of light; majesty, glory, honour;* a *vehement noise,* or *sound.*

Or. υδ-ω, to *celebrate, sing:* υδ-ωρ, *water—overwhelming,* and *spreading fluid.*

Lat. *Ud-o,* a *loose outer garment; S'udor, sweat, surrounding moisture.*

Welsh. *Hûd, illusion, fascination;* a *secret,* or *occult science*: *Hûdd, shade, gloom.*

DU.

Exceeding, spreading over. Distributive superiority.

Heb. דוד, *Du-d, beloved;* an *uncle;* a *basket:* דון, *Du-n, to judge.*

דוה, *Du-e, languor, faintness.*

Gr. Δυ-η, *destruction, desolation.*

δυ-νω, δυ-ω, *I put on, spread over me.*

δυ-ναμαι, *I am able, superior to.*

Lat. *Du-co, I lead, preside over.—Dux,* a *leader,* a *chief: Du-mus,* a *bush,* a *grove.*

Welsh, (and A.) *Du, black, gloomy, overspread.—Duw, God: Dŵv, moving, gliding over; a bird.*

Irish. *Du, ink,* a *law; ordinance; duty; office;* a *land,* or *country;* a *village.*

Corn. *Du, God;* a *day;* a *side,* or *border.*

Duf. (W. Dûg) *a leader.*

See primitives in *F,* under *P.*

AG, HAG.

Tending to grasp, adhere, cohere, collect, compensate.

Heb. אגר, *Ag-er, to gather, collect.*

Gr. Αγ-ω, *I lead, bring together, carry:* αγ-ειρω, *I gather, collect.* αγ-ελη, a *herd, flock, collection:* αγ-ων, *a conflict; assembly.*

Lat. *Ag-o, I do, take in hand: Ag-men, an army, crowd, herd, flock—assemblage.*

Welsh. *Ag, with, having, holding: W.* and C. *ag,* and: *Ag-aws, Ag-os, near, proximate.*

Corn. *Ag-os, a neighbour.*

Irish. *Ag, with, at: Ag-as,* and *Ag-an, precious, dear: Ag-ag,* a *settlement, habitation: Agh, good fortune; an ox* (gregarious animal), *a conflict, a battle, congressus.*

GA.

Grasping, adhering, cohering, collecting, or compensating positively—what is grasped, &c.

Heb. גאה, *Ga-e, to increase, lift up, arise; pride; proud.*

Gr. Γα-ω, *to beget; to be born, to contain; to rejoice:* γα-ιω, *to boast, to be proud.* γα-ζα, *riches, treasure, accumulation,* (a *Persian* word), γα-μεω, to marry.

Welsh. *Ga, an angle*—the junction of two lines: *Ga-fael, a hold, grasp.*

Corn. *Ga, lift up, stand.*

Irish. *Ga, a spear, javelin—what is grasped. Gabh, take, receive, hold: Gach, (Ga-ach) every—collective particle.*

EG, HEG.

Negatively grasping, adhering, cohering, collecting, or compensating.

Heb. חגה, *Heg-e, to turn round, stagger, dance;* a *cleft,* a *hole* חגב, *Heg-eg,* to *dance round and round:* חגא, *Heg-a, commotion, circumagitation.*

Gr. Εγ-ειρω, to *awake,* to *rouse from the grasp of sleep.*

Lat. *Eg-eo, to be destitute: S'egnis, slothful—negatively adhesive.*

Welsh. *Eg, open, plain, opened*—with many compounds. *Eg-awr,* to *open, widen: Eg-in, the blade of corn—opening of the seed. Heg-yl,* a *leg, shank.*

Irish. *Eag, death. Eag* and *Eg, in composition,—leaving, quitting,* &c.

Armor. *Heg-ea, to shake, toss: Eg-cri, to open.*

Corn. *Eg-ery, to open: Eg-erys, opened.*

GE.

A grasp, adhesion, cohesion, or collection, removed, taken away, separated.

Heb. גה, *Ge,* to *break, burst forth; bring,* or *thrust forth.* נגח, *N-ge, to push, strike with horns.*

Gr. γε-νεα, a *generation, progeny:* γε-ρας, *a gift—what is put forth.*

Lat. *Ge-mo, to utter groans: Gemmo, to bud, or sprout; Genero, to beget—put forth.*

Welsh. *Gen, an opening, a mouth:* W. C. A. *Gên, the chin—projecting point.* W. *Ge-ni,* C. *Ge-ny,* to *come forth, be born.*

Irish. *Ge, who? what? either*—particle of doubting. *Ge-ac, spending, scattering: Ge-ac-ach, a spendthrift: Ge-ag, he budded,* a *branch: Ge-in, he generated;* an *offspring: Gein-eadh,* a *generation—springing forth.*

IG, HIG.

Pointing to a grasp, &c. *Disposed to grasp, adhere, cohere, or collect.*

Heb. יגה, *Ig-e,* to *afflict, oppress—grasp, squeeze.*

Gr. ιγ-νυα, *the groin:* ιγ-μαι, *I approach—come into contact:* σιγ-αω, *I suppress, conceal.*

Lat. *Ig-nis, fire, grasping element. Ig-itur, therefore* quasi ab *igior, teneor. S'ignum,* a sign, mark, standard.

Irish. *Igh,* a ring—grasping round; tallow—accumulating matter.

Corn. *Ig,* a hook.

Armor. *Ig-uen,* a flesh-hook.

GI.

Grasping, adhering, cohering, collecting—intrinsically, internally.—See examples under *G.*

OG, HOG.

Projecting, extending, put forth from a grasp, cohesion, or collection.

Heb. עגה, *Og-e,* a cake.

Gr. Ογ-κος, swelling, pride; a mass, mound; eminence. Ογ-μος, a furrow, road.

Irish. *Og,* young, the young—springing forth. *Og-an,* a bough, branch—perhaps the true etymology of their *ogam,* or *tree* alphabet. *Ogh,* the ear.

Welsh. *Og,* a harrow; young.

GO.

A grasp, adhesion, cohesion, collection extended, projecting, put forth, or yielded up.

Heb. גע, *Go*, to expire: יגע, *I-go*, to labour, exert. נגע, *N-go*, to touch, wound, reach, smite.

Gr. γο-ης, an enchantor. γο-νυ, a knee — projecting joint.

Welsh. *Go*, an approach, reaching towards: *Gôb*, a heap, mound.

Go-byr, a compensation, reward.

Irish. *Go*, the sea; a spear; to, unto, until; sign of the optative mood. *Gob*, a bill, beak, snout: *Gob-am*, I bud, sprout forth.

A, *Go*, ferment, leaven.

UG, HUG.

A covering grasp, adhesion, cohesion, collection.

Gr. υγ-ιης, whole, entire.

Welsh. *Hûg*, a coat, a loose gown. *Hwg*, a hook, a bending over.

Corn. *Ug*, upon.

Irish. *Ug-a,* choice, election: *Ugh,* an egg. *Ugh-aim,* horse harness, trappings.

GU.

Grasping and covering. Adhering, cohering to the surface. Accumulating from without.

Heb. גו, *Gu,* a body, a society: גוי, *Gui,* a multitude, nation, people.

Chald. גוה, *Gu-e,* elevation, pride.

Gr. γυ-α, a trench with high edges, a fenced road. γυ-αλον, a cavity, the hollow of the hand. γυ-αιξ, ropes, sails.

Lat. *Gu-la,* the gullet, gluttony: *Gu-mia,* a glutton, gluttony: *Gum-mi,* gum. *Gur-ges,* a whirlpool, gulf; glutton, &c.

Welsh. *Gw-ach,* a cavity, cell. *Gw-e,* a web: *Gw-r,* a husband.

Armor. *Gue-a,* to weave: *Gue-at,* a web.

Corn. *Gu,* a reward, desert.

Irish. *Gu,* a lie: *Gu-as,* peril, danger.

AL, HAL.

Tending to a gliding motion, dissolution, emptiness, openness, laxity, smoothness.—See examples under *L.*

LA.

Positively—gliding, dissolving, empty, open, lax, or smooth.

Heb. לא, *La*, no, not, without. לאה, *La-e*, to faint; to be weary, spent.

Gr. Λα-ω, I see—I enjoy—it is open to me: I am willing—give loose to.

Λα-ος, the common people—dissolute mobility.

Λα-γων, the flank—lax part.

Lat. *La-bor**, I slide, glide: *Lam-bo*, I lick—glide over: *La-vo*, I wash, dissolve. *Lae-vis*, smooth, sleek.

Welsh. *Lla*, expanding, opening, light, clear: *Lla-c*, a quick sand; slack, loose, lax. *Lla-char*, a gleam, gleaming. *Lla-es*, slack, loose, remiss: *Lla-ith*, moist, wet—solution, effusion: *Lla-eth*, (C. *La-it*, I. *La-ith*) milk, a liquid.

Irish. *La*, a day, day—light, open; also, water—whence *La-bheir*, a laver, ewer, from *La*, and *Beir*, he brought, carried. *La-g*, weak, faint, feeble, hollow.

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* The opposite meaning of *Labor*, work, toil, may be accounted for, by conceiving the root to be *Ab*, to cause, or produce effects. *L'abor.*

EL, HEL.

Negatively gliding, dissolving, or loosing: privation of emptiness, openness, laxity, smoothness.

Heb. חלה, *Hel-e,* to wound, pierce; be in labour, or violent pain; to violate, profane.

יחל, *I-el,* to stay, wait, be firm.

נחל, *N-el,* to inherit, take, receive, possess.

Gr. Ελ-ω, I take, catch: ελ-ωϱ, booty, a catching, taking: ελ-δομαι, I desire, covet: ελ-ηω, I draw: ελ-αυω, *Dor.* I take, lead away: ηλ-ος, a nail, bolt, fastener.

Lat. *Helluo,* a glutton, greedy person.

Welsh. *Hêl,* a gathering, collecting, taking, seeking—with many compounds: *El-awr,* (C. *El-ar,* I. *El-eathrain)* a bier, *feretrum.*

W. C. A. *Elin,* an elbow—juncture.

Corn. *El,* he can, is able: *Helh-ia,* to hunt: *Helh-iat,* pursuit, a hunter.

Armor. *El-guez,* the chin, q. d. *face-angle.*

Irish. *Ell,** a string, latchet, thong—fastener; a battle, engagement; hazard, danger: *Eall,* a trial, proof: *Elton,* steep, uphill.

* Hence B'ellum, Du-ellum, B'ellua, &c.

LE.

Solution, looseness, emptiness, openness, laxity, smoothness, withdrawn, removed.

Heb. לחה, *Le-e,* to be vigorous, fresh, green.

לחי, *Le-i,* the jaw-bone—holder.

Gr. Λε-ια, a prey, capture: λη-ισω, I catch, get booty. λη-μα, purpose, intent, courage, valour, rigour of mind: λημ-μα, an assumption: λε-ων, a lion, devourer.

Lat. *Le-go,* I gather, choose: *Le-na,* a bawd: *Le-no,* a pimp, catcher.

Welsh. *Lle* (C. *Le,* A. *Le'ch),* a place, receptacle, repository: *Lle-u,* to place, fix, set, lay. *Lle-w,* a lion: *Llew-a,* to eat: *Llés* (lle-as) advantage, profit, gain—what is taken, or received.

Corn. *Le-al,* true, trusty, firm: *Le-as,* sufficient, meet. *Le-ana,* to fill: *Len,* full; faithful, trusty.

1. *Le,* with, having: *Le-an,* he adhered, followed, imitated, pursued: *Le-as,* profit: *Le-atha,* gain.

IL, HIL.

Pointing to, approaching dissolution, emptiness, openness, laxity, smoothness.

Heb. ילל, *Ill,* to cry out; *Yell*—unless perhaps from the sound.

Gr. ιλ-αω, to be propitious, mild.

ιλ-ιος, a hole, cavity: ιλ-υς, mud, dirt—solution of earth.

Lat. *Il-e*, the flank—lax, soft part. *Hil-um*, a mere nothing.

Welsh. *Hîl*, a particle, piece, fragment—issue, offspring. *Il*, a ferment, resolution, decomposition: *Ill*, a separate particle.

Irish. *Il*, in composition, variety, diversity of parts: *Il-e*, a multitude, diversity, difference: *Il-each*, dung, dirt.

LI.

Gliding, dissolving, loose, empty, open, lax, smooth—intrinsically, internally.—See under *L*.

OL, HOL.

The emanating, extending, putting forth of solution, openness, laxity, or *smoothness*, &c.

Heb. עלה, *Ol-e*, to mount, ascend as a vapour — a burnt offering. על, *Ol*, upon, over, &c. יעל, *I-ol*, profit, advantage.

Gr. ολλ-υω, to destroy; loose. ολ-ος, whole, entire.

Lat. *Ol-eo*, to smell, to yield a smell: *Ol-or*, a strong smell: *Ol-im*, long since; hereafter.

Welsh. *Ol,* a track; the hinder part; the rear. *Hol,* to fetch. W. A. *Holl,* all, the whole.

Irish. *Ol,* a drinking, drink: *Ol-an,* wool: *Oll,* great, grand.

N. B. *O,—of, from, out of,*—has sometimes the force of a privative, but more frequently it implies an *emanation, extent, production.*

LO.

A gliding motion, solution, openness, laxity, smoothness, emanating, extending, put forth.

Heb. לע, *Lo,* to lick, absorb.

Gr. Λο-υω, to wash: λο-ιγος, destruction: λο-ιμος, pestilence, contagion.

Welsh. *Llo-er* (C. *Lo-er,* A. *Lo-ar),* the moon.

Irish. *Lo,* water; a lock of wool; a day.

Armor. *Lo-a,* a spoon: *Lo-va,* to row: *Lo-ui,* to wax mouldy: *Lo-us,* vile, filthy.

Corn. *Lo,* a pool; standing water; a spoon: *Lo-ob,* slime, sludge.

UL, HUL.

A covering solution, or loose substance, &c. *or covering solution, laxity, smoothness.*

Heb. גול, *N-Ul-i,* a dunghill; to defile. *P.*

Gr. Υλ-η, a wood, or forest.

Lat. *Ul-igo,* moisture, ooziness: *Ul-cus,* a boil, or sore: *Ul-va,* sea grass: *Ull-us,* any one.

Welsh. *Húl,* a cover, or mat.

Irish. *Ul-achd,* colour, dye: *Ul-cha,* a beard: *Ull-a,* a burying ground.

LU.

A gliding motion, solution, laxity, &c. *covering, or overwhelming—gliding, diffusing itself on the surface.*

Heb. לו, *Lu,* would! O that—particle of wishing.

Gr. Λυ-γη, obscurity, darkness: λυ-μα, dirt, filth: λυ-μη, contagion, destruction, *Lu-es.* λυ-ω, to loose.

Lat. *Lu-cus,* a grove—loose, hollow cover.

Lu-ceo, to shine, give light—diffuse a *loose, subtle* matter *over the surface,* whence *Lux—Lu-men.*

Luo, to pay, expiate, wash: *Lu-tum,* clay, mire.

Welsh. *Llu,* an army, multitude: *Llu-g,* light, the dawn; a plague, pestilence—subtle, diffusion over—*Llu-n,* form shape, figure, outward appearance: *Llw-ch,* an expanse of water; also dust, a cloud of dust.

Irish. *Lu,* small, light, quick—flying, gliding over the surface: *Lu-a,* water: *Lu-ath,* ashes.

Armor. *Lu-ia,* to mix, compound.

AM, HAM:

Tending to embrace, comprehend, surround.—See examples under *M.*

MA.

Embracing, comprehending positively—what is embraced, or *comprehended. Real substance.*

Heb. מאה, *Ma-e,* a hundred—comprehensive number. מאד, *Ma-d,* might, greatness, copiousness; very much, hugely.

Gr. Μα-ω, I greatly covet—embrace with desire: Μα, sheep, substance—a *Phrygian* term. μα-γος, a sage, man of science—a *Persian* word. μα-λα, hugely, abundantly: μα, and its mutation μη, in the termination of words—*comprehending, containing, substance,* &c.

Lat. *Ma-ter, materia*—comprehending the substance: so *magnus, magis, malo, manus,* &c.

Welsh. *Ma,* a place, space, state: *Mâd,* good, benefit.

A. *Mat,* good, wealth, riches. W. *Ma-e,* C. *Má,* it is, there is. W. *Ma-er,* a superintendant. W. C. A. *Ma-es,* a field. W. A. *Ma-eth,* nourishment.

W. *Ma-int,* magnitude, quantity: *Ma-ith,* large, huge. *Ma-u,* to prosper, thrive. W. C. A. *Mam.* a mother.

C. *Ma-er,* much: *ma-ge,* wonderous: *ma-n,* to will, desire: *ma-ne,* enough.

Irish. *Ma, magh,* a field: *Ma-is,* a sheep, a mass: *Maith,* good, excellent. *Mam,* strength, might, power; a mountain.

EM, HEM.

Negatively comprehending, or embracing—privation of substance—simplicity, smallness.

Heb. חמה, *Hem-e,* to be hot: heat, wrath, fury—incontinence; a wall, or separation—parting off. חמת, *Hemeth,* acrid, corroding poison. נחם, *N-em,* he repented.

Gr. Εμ-ω, I vomit: ημ-υω, I lean, fall: ημ-ισυς, *Semi,* half.

Lat. *Em-o,* I buy; that is, *take from,* extricate from the former possessor—whence, *Ex-imo,* to deliver, release: *per-imo,* to *cut-off; ad-imo,* to take away, &c.

Welsh. † *Em, ev,* he, this—a simple object. *Em,* a rarity, scarce, or small thing. *Em-id,* rare, unique: *Em-ig,* a toy, little jewel.

Corn. *Hem,* Armor. *Hema,* this.

ME.

Embrace, comprehension, substance withdrawn, removed.

Heb. מָחָה, *Me-e,* to wipe off, blot out, put away. מחי, *Me-i,* an engine to batter and destroy walls.

Gr. Μη, no, not: με-ιων, smaller. με-ιζω, I part, divide; am deprived.

Lat. *Me-o,* to go, glide away, flow out, waste. *Me-io,* urinam reddo. *Me-to,* to reap, cut off—remove substance: *Me-tuo,* to dread.

Welsh. *Me-di,* to reap: *Me-thu,* to fail, decay, perish. *Me-itin,* a moment; while, past.

Irish. *Me-ath,* he failed; a decay: *Me-abhal,* shame, deceit: *Me-as,* a pair of shears; fruit removed from the tree; an orphan—cutting, cut off.

IM, HIM.

Pointing to an embrace, comprehension, or substance—meet, disposed to embrace, or comprehend.

Heb. ים, *Im,* the sea. ימים, *Imim,* days, a year; giants. *P.* ים, *Im,* termination of the noun masculine, in the plural, or *comprehensive* number.

ימן, *Im-an,* the right hand.

Gr. ιμ-ας, a thong, or latchet: ιμ-α, a garment, covering: ιμ-ειρω, desire, coyet.

Lat. *Im-ago*, an image. *Im-itor*, I imitate; *Im-o*, rather, more than; *Imus*, with the *Celtic* article *is* prefixed, forms the superlative termination, *utmost, extreme.*

Welsh. *Hiv*, + *Him*, a skin, surface.

Irish. *Im*, about, surrounding; butter. *Iom-ad*, *Im-ad*, much, many, plenty, a multitude. *Im-eal*, (W. *ym-yl*) a border, brim, coast.

MI.

Embracing, comprehending, intrinsically. Substance appropriated.—See under *M.*

OM, HOM.

The extending, putting forth of an embrace, comprehension, or substance.

Heb. עם, *Om*, a people, multitude, swarm; with, together with.

נעם, *N-om*, to be sweet, pleasant; sweetness.

Gr. ομ-νυμι, I swear: ομ-ιλος, an assembly, multitude. ομ-ος, like, equal.

Lat. *Om-entum*, the caul of the bowels. *Om-nis*, all, every one. *Hom-o*, man, rational being.

Irish. *Omh-an,* froth, syllabub; terror, *Om-na,* an oak; a spear, or lance.

Welsh. *Hov,* hanging over, intimidating.

MO.

An embracing, or comprehending, and extending, or carrying forth.—Comprehension, matter, substance, emanating, projecting, put forth.

Heb. מע, *Mo-i,* the bowels.

Gr. Μο-γος, μο-δος, μο-λος, μω-λος, labour, trouble, war, battle. μο-τος, a bandage for wounds.

Lat. *Mo-veo,* to move, remove.

Mo-dus, mos, a manner, custom.

Mo-les, a mass: † *Mo-erus,* a wall.

Mo-enia, walls of a city.

Welsh. *Mo,* more: *Mod,* a circle, enclosure.

Mo-dur, a protector, a sovereign.

Modd, a mode, manner, custom.

Mo-es, general conduct, behaviour.

Irish. *Mo,* a *man*: *Mo, Mo-a,* greater, greatest: *Modh,* a manner, fashion; work.

UM, HUM.

A circumfusive embrace, or comprehension. A covering substance, or matter.

Heb. הום, *E-um,* multitude, tumult, trouble: יום, *I-um,* day.

נום, *N-um,* slumber; to dose.

Gr. υμ-ην, a membrane, or skin.

υμ-νος, Hymnus, a song of praise.

Lat. *Um-bo,* the boss of a shield: *Um-bra,* a shadow; *Hum-or,* moisture: *Hum-o,* to bury: *S'um-o,* I take, receive—embrace and cover. *S'um-en,* the pap, or udder.

Welsh. *Hûv,* a mantle, cover. *Hum,* a racket, bat. *Hwv,* a hood, cowl.

Irish. *Um,* about, surrounding, covering; with, together with. *Umh-a,* a cave, den: *Um-ar,* a trough, vessel.

MU.

Comprehending and covering: substance, or matter which covers, diffuses itself round. Sometimes—substance, covering itself, or which is covered; as,

Heb. מוה, *Mu-e,* marrow, brain.

Gr. Μυ-ω, to shut, close, cover: μυ-ιω, to initiate into mysteries: μυ-δαω, to moisten: μυ-λη, a mill, covering mass.

Lat. *Mu-cor*, mouldiness; *mu-nio*, to enclose, fortify; *murus*, a wall, &c.

Welsh. *Mu*, a large measure of liquids: *Mw*, a surrounding substance: *Mwd*, an arch, or vaulted roof.

Mwg, smoke. *Mwy*, A. *Mui*, more, greater, larger.

Irish. *Mu-adh*, a cloud; noble, great, good: *Mu-al*, a top, summit.

Corn. *Mu*, much: *Mui*, great.

AN, HAN.

Tending to produce, discriminate, or simplify.—
See examples under *N*.

NA.

Producing, discriminating, simplifying—in a positive manner: or, *what is produced, simplified.*

Heb. נ, *Na*, now—the present point.

Gr. Να-ος, a temple: να-υς, a ship—a fabric—thing formed or produced: hence, να-ιω, I inhabit—occupy a fabric: να-ι, verily, certainly, *Nae*, particle of discrimination.

Lat. *Nae-vus*, a natural mark: *Na-vo*, I do, make, pro-

duce: *Na-vis,* a ship: *Na-scor,* (q. incept. from *Na-or)* I am born, produced, come forth: *Na-tura,* nature; the producer.

Welsh. *Na-ws,* nature — the producer: *Na-v,* the creator: *Na-in,* a grandmother (I. a mother), which produces. *Na-ddu,* to cut into form.

Irish. *Na-e,* a man, individual: *Na-duir,* nature: *Na-oidhe,* an infant: *Na-oi,* (W. + *Naw)* a ship.

Mal ymsawd yn llyn heb *naw.* *Tal.*

" Like contending in the water without a *ship.*"

EN, HEN.

Negatively new, or present. Not produced, discriminated, or simplified.

Heb. חנה, *Hen-e,* to compass, close, shut up; a cell.

Gr. Εν, in, within—not produced, or brought forth: εν-διος, noon—point of receding.

Lat. *S'en-ex,* an old person: *S'enesco,* I begin to decay.

Welsh. C. *Hen,* old, decaying: *En,* in composition, *in, within:* Corn. Armor. *En,* in: *En-a,* there, therein. Armor. *En-e,* the soul—internal, invisible principle.

Irish. *En,* in composition, *In: S'ean,* old; he declined, refused: *S'en,* a net.

NE.

A production, discriminate thing, perception—removed, or withdrawn.

Heb. נחה, *Ne-e*, to rest, cease from motion, or action; also, to lead forth.

Gr. Νε, in comp. *negat.*

Lat. *Ne*, not, neither: *Ne-co*, I slay, cut off: *Ne-go*, I deny, refuse.

Welsh. *Ne*, not; *Ne-mawr*, *not*, much. *Ne-b*, no one; any one—indiscriminately.

Corn. *Ne*, no, nor, not: *Ne-ghy*, to deny.

IN, HIN.

Pointing to a discriminate, or simple object. Aptitude to produce, discriminate, simplify.

Heb. יצה, *In-e*, to press, squeeze out.

יין, *I-in*, wine—produced by *pressing*.

Gr. Ιν, a fibre—simple substance: ιν-α, that, for, to the end that—conj. causal: ιν-αω, ιν-εω, to empty, cleanse—bring forth the contents: ιν-ις, a son, infant, grandson; ιν-η, a daughter; ιν-ος, a colt, foal—thing produced.

Lat. *S'in-cerus*, sincere simple: *S'ingulus*, one by one—discriminately.

Welsh. *Hin,* season, weather, state of the air.

Irish. *In,* fit, proper for any thing: a country: *Inn,* a wave. *In, Ion,* in composition, *fitness, meekness, aptitude.*

NI.

The act, or subject of producing, discriminating, simplifying.—See under *N.*

ON, HON.

The extending, projecting, emanating, putting forth of a production, a discriminate, or simple object.

Heb. ענה, *On-e,* to act upon another person, or thing; to effect; *produce effects* upon. ענן, *On-n,* a cloud.

Gr. ον-αρ, a dream, vision: ον-ημι, I help, profit, reprove: ον-ομα, a name, fame, renown: ον-υξ, a nail.

Lat. *On-us,* a burden—lifted and carried forth. *Hon-or,* honour, distinction.

Welsh. *Hon-i,* to make *manifest,* publish: *On,* a spear, lance—the ash.

Irish. *On, gain,* advantage; a loan; blame: *Onn,* a stone, a horse—springing forth.

Corn. *Hon-or,* enough, sufficient.

NO.

A production, a new, simple, or discriminate thing—emanating, extending, put forth.

Heb. נוּ, to move remove—go forth; a wanderer.

Gr. Νο-μος, a law, custom: νο-ος, a mind, thought, memory.

Lat. *No-vi,* I know, discriminate: *No-men,* a name, fame: *No-ta,* a mark: *No-vo,* to produce, make new; *No-vus,* new.

Welsh. *No,* than: *Nôd,* a characteristic, token, mark. *No-eth,* (A. *No-az,* C. *No-ath,*) naked, bare, open. I. *No-tha,* discovered.

Corn. *No-va,* to make, produce: *Now,* a noise: *No-i,* a nephew: *No-it,* a niece: *No-ar,* the earth: *No-den,* thread.

Irish. *No, New. No-dam,* I understand. *No-is,* a custom, manner, behaviour; noble, excellent.

UN, HUN.

Covering, embracing, a thing produced, or a simple, discriminate thing. Covering discrimination.

Heb. חוּן, *E-un,* sufficiency, substance, wealth.

Gr. Υν-ις, a plowshare—covering the seed.

Lat. *Un-us*, one: *Un-da*, a wave.

Welsh. *Un*, one, the same: *Un-aw*, to unite. *Hún*, *self*—the same person, or thing; alone: *Hwn*, this one. W. C. A. *Hun*, sleep, a nap of sleep.

Corn. *Un*, one, a, an.

Armor. *Un*, the same: *Un-o*, to unite: *Un-an*, one.

NU.

Discriminating and covering. The simple discriminate thing, or point which the attention covers, or rests upon. See examples under *N*.

AP, HAP, AF, HAF.

Tending to a prominence, or convex—to a pushing, springing, or putting forth.

Heb. אף, *Ap*, the nose, face; fire; wrath, fury—certainly, apparently.

אפף, *Ap-ap*, to flow, rush upon, with force and violence.

Gr. Απ-αγε, forth! away with it! ap-age! απ-ο, from, forth of—απ-φυς, a father, natural source, or spring: αφ-αρ, quick, suddenly: απ-τω, I kindle, inflame.

Lat. *Ap-er*, a wild boar: *Ap-is*, a bee—stinging insect: *Ap-ex*, a sharp point, top: *Ap-sis*, the rim—prominent part of a wheel.

Welsh. *Ap,* a son, springing forth; whence *Eppil,* (Aphil) offspring. *Ap,* a ferment, whence *Ep-les,* leaven.

Irish. *Af-raighe, Off-rising,* rising to battle: *Ap-ran,* an apron—fore part. *Ce-ap,* a tribe, family, head, stock.

Corn. *Aff-hen,* issue, offspring.

Armor. *Aff,* a kiss: *Aff'et,* to kiss.

PA, FA.

Positively prominent, convex, pushing, springing, or putting forth.

Heb. פא, *Pa,* here, at this point, or extremity.

פאה, *Pa-e,* an angle, extreme part of a thing.

פאר, *Pa-r,* to adorn; a mitre; the *shoot* of a tree.

Gr. Φα-ω, I shine, speak, declare: φα-ις, a boy, girl—springing up.

Πα-ιω, I strike, smite: φα-γος, a mount, hill, prominence.

Πατηρ, a father—putting forth.

The same idea presents itself in *Latin, Pan-do, Pa-teo, Pa-ter, Pa-vo, Fa-ber, Fa-cio, Fa-cies, Fa-ma,* &c. *Fabæ,* W. *Fa,* beams—prominent, convex, pods.

Welsh. *Fa-w,* honour, credit: *Fa-wd,* prosperity: *Pawb,* all, every one: W. *Pa,* what—C. when, what—A.

seeing that, whereas. W. A. *Pa-un*, a peacock. W. *Pawen*, A. *Pau*, a paw.

Armor. *Paut*, enough, abundance.

EP, HEP, EF, HEF.

Negatively prominent, convex, pushing, springing, or putting forth.

Heb. חף, *Hep*, secure, covered.

חפה, *Hep-e*, to cover, overlay; a covering; a secret chamber; a bed chamber.

חפף, *Hep-ep*, to cover, shelter entirely.

חפא, *Hep-a*, to conceal, secrete.

Gr. Επ-ω, επ-ομαι, I follow, come *after*.

Επ-ι, after, since—posteriority.

Lat. *S'ep-io*, I enclose: *S'epes*, a hedge.

Welsh. *Hep*, a nodding, slumbering: C. A. *Hep*, without. C. *Eph-an*, June—point of the sun's receding.

Armor. *Ep-at*, a stopping, staying.

PE, FE.

Prominence, projection, a push, or spring, restrained, withdrawn, removed; but in many instances, the force of *P*-

remains undiminished, so that *Pe* signifies *projecting, pushing, extending, springing forth.*—See the note under *Be.*

Heb. פה, *Peh,* seems to imply a covering, spreading over—hence, a thin plate, or overlay; a net, or snare; a governor, or controller.

נפת, *N-pch,* to blow, blast, pant for breath.

Welsh. *Pe,* if. Corn. *Pe,* what.

Armor. *Pe,* or, what? particles, expressing condition, doubting, or hesitation.

Irish. *Fe,* a hedge, pound, pinfold; park, or enclosure; a gage, or rod, to measure graves; *under.*

IP, HIP, IF, HIF.

Pointing to a prominence, projection, or spring. Meet, or disposed to project, spring, or push forth.

Heb. יפה, *Ip-e,* beautiful, fair, slightly.

יפת, *Ip-eth,* a prodigy, sign.

Gr. ιπ-πος, a horse: ιπ-πω, to hurt, injure: perhaps, *let fly at;* whence, ιπ-ταμαι, I fly: ιφ-ι, strenuously, mightily, magnanimously.

ιφ-ιος, ιΦ-ις, robust, strong, fat; also, swift.

Lat. *Ip-se,* self—the object pointed to.

Welsh. *Hip,* a sudden stroke. *Hif,* a flake, drift: *Hif-ian,* to throw in flakes. *If,* thrown off, sent forcibly.

Irish. *Iph-in,* a gooseberry tree.

PI, FI.

The act or subject of projecting, swelling, pushing, or *springing.*—See under *P.*

OP, HOP, OF, HOF.

The extending, or putting forth of projection, prominence, convexity, a push, or spring.

Heb. עפה, *Op-e,* to fly, as a bird, as an arrow, as the glance of an eye; quick, vigorous.

עפא, *Op-a,* a branch.

עפף, *Op-ep,* to fly swiftly; to vibrate, or brandish.

עפעפי, *Opop-i,* the eyelids; beams of light.

עפי, *Op-i,* the shoots and foliage of a tree.

Gr. οπ-αζω, I pursue, urge: οπ-η, a peep-hole: οπ-ις, revenge, divine vengeance.

οπ-τω, I see, behold: οψ, the eye, view; a voice, singing.

οπ-ος, sap, juice—pushing forwards.

οφ-ις, a serpent, snake—darting forth.

Lat. *Op-era, Op-us,* work, labour, exertion, &c.

Op-is, Ops, Opes, power, might, dominion, help, strength, forces, riches, &c.

Op-to, I wish, desire.

Welsh. *Of-er,* tools, instruments.

PO, FŌ.

Prominence, convexity, a push, or spring—extended, put forth.

Heb. יפע, *I-po,* to radiate, irradiate, beam forth; lustre.

אפע, *A-po,* a viper.

פעה, *Po-e,* to cry, shriek out.

Gr. πο-α, grass, pasture—springing forth: πω-γων, a beard: φο-βη, hair, mane.

πο-ιεω, I make, produce.

φω-νη, a voice: φωξ, a thief; a speculator: φως, light.

Lat. *Po-ena,* pain, punishment: *Po-mum,* a fruit.

Fo-etus, the young of any thing: *Fo-eto,* to bring forth young; put forth a smell.

Fo-enum, hay: *Fo-enus,* interest upon money: *Fo-lium,* a leaf: *Foll-is,* a pair of bellows: *Fo-ns,* a spring, fountain.

Welsh. *Fô,* flight; he will fly, run away.

Po, by how much: *Pob,* every: *Po-eth,* hot, fiery.

Irish. *Fo,* a king, prince, sovereign: honour, esteem; good.

Corn. *Fo,* to swear: *Po-an* (A. id. W. *Po-en)* pain, punishment. *Po-er* (A. *Po-es)* weight.

Armor. *Fo-en,* hay: *Fonna,* to abound.

UP, HUP, UF, HUF.

A covering projection, push, or spring.

Heb. שוף, *Sh-up,* to bruise, hide, cover.

Gr. ὑπ-αὶς, a vision: ὑπ-ὲξ, upon, above, over: ὑπ-ήνη, a beard: ὑπ-νος, sleep.

ὑφ-αω, to weave.

ὑψ-ος, height, altitude, summit.

Lat. *Upupa,* a lapwing, crested bird; a mattock to dig out stones.

S'uper, upon, over, above: *S'up-ero,* to overcome, prevail upon, pass over.

Welsh. *Hup-ynt,* a shock, a sudden effort, a push.

Hwp, a sudden effort, push.

Irish. *Up-tha,* sorcery, enchantment, witchcraft.

Armor. *Hup-en,* a tuft, lock: *Hupen-bleo,* a lock of hair.

PU, FU.

A projecting, swelling, pushing, or springing over.

Heb. פו, *Pu,* on *this* or *that side*—over the boundary.

Gr. Πυ-γη, the haunches, buttocks. Πυ-λη, the gate, or entrance of a city. πυρ, fire. φυ-ω, φυ-ομαι, to be born, arise, spring forth.

Lat. *Pu-bes—Pu-dor,* shame—which *covers* the face; *Pu-er, Pu-ella,* a boy, girl, springing up, &c.

Welsh. *Fu,* a veiling over: *Fu-ant,* disguise, hypocrisy. *Fw,* volatility.

Corn. *Fu,* a shackle, fetter; the form, shape, outward appearance of a thing; was *(Fuit).*

Fu-e, to fly—run away.

AR, HAR.

Tending to be firm, forcible, superior, prevalent—to act or move with energy.—See under *R.*

RA, RHA.

Tending to be firm, forcible, superior, prevalent—that which acts or moves with energy.

Heb. ראה, *Ra-e,* to see, perceive, understand; a hawk, or vulture.

ראם, *Ra-m,* to be exalted, elevated.

ראש, *Ra-sh,* the beginning; a head, principal, chief, most excellent.

Gr. Ῥα-ιω, I chase, destroy—prevail over.

Ῥα-γη, vigour, force, energy.

Lat. *Ra-tio,* reason—rule of action.

Ra-dius, a sun-beam; spoke of a wheel.

Ra-mus, a branch: *Ra-pio,* I take by force.

Welsh. *Rhâg,* before, chief, ✝ a prince, leader: *Rha-gor,* excellency: *Rha-id,* urgent necessity.

Irish. *Ra,* a going, moving: *Ra-i,* motion; he arose. *Rac,* a king, prince. *Ra-e,* a field; battle; much, plenty; a salmon. *Ra-ha,* a bidding, commanding.

ER, HER.

Negatively firm, forcible, superior, prevalent.—Privation of energy in motion, or action.

Heb. חרה, *Her-e,* to burn violently, be enraged, grow pale.

חרר, *Her-er,* to be burnt up.

חרא, *Her-a,* dung, excrement.

חרב, *Her-eb,* to waste, diminish, consume, to be waste, or desolate.

חרג and חרך, *Herg, Herd,* to shake, shudder, tremble with fear.

Gr. Ἐρ-α, the earth—what is under foot.

Ἐρ-πω, I creep, crawl: ἐρ-γω, I go with difficulty, am afflicted, perish.

Ἐρ-ις, strife, division.

Lat. *Her-i,* yesterday: *S'er-o,* late, too late.

S'er-po, I creep: *S'er-vio,* I serve, am in subjection; *Err-o,* I wander, mistake.

Welsh. *Her,* provocation, defiance.

W. A. *Er,* from, since.

A. *Err-es,* a flat, floor.

Irish. *Err,* the tail, end. *Ear,* he refused. *Ear-adh,* fear, mistrust. *Ear-ais,* the end; *Ear-ball,* the tail; *Ear-aid, Err-aid, error.*

RE, RHE.

Firmness, force, superiority, prevalence, removed.—Forcibly moving off—broken, separated, reverted, iterated.

Heb. ירח, *I-re,* a moon, month—division, or iteration.

Gr. ρε-ω, I pour out, flow, vanish.

ρη-μα, a thing, deed, word—separate subject.

ρηϛ-ϛω, I break, tear asunder.

Lat. *Re,* in comp. *back, again,* &c. *reversion, separation, iteration: Res,* a separate thing, or business: *Retro',* backwards: *Re-us,* obnoxious, guilty. *Re-te,* a net.

Irish. *Re,* the moon; a space of time—division, iteration: *Re-ab,* he hath torn to pieces: *Re-ac,* he hath sold, alienated.

Welsh. † *Rhe,* he will run, flow off.

Rhew, A. *Re-o,* frost.

Rhêg, a gift, present.

C. *Re,* A. *Re-i,* to give, alienate.

Corn. *Re,* some one, somewhat; by, *through;* running.

Re-ese, to flit, rush out.

IR, HIR.

Pointing to firmness, force, superiority, or prevalence. Disposed to act or move forcibly.

Heb. ירה, *Ir-e,* to erect, set up; to cast, throw, or shoot—to *place* or *move* with *force.*

ירא, *Ir-a,* to be terrified—forcibly moved.

Gr. ιε-αι, public harangues—forcibly moving.

ιε-ιγγες, arteries.

Lat. *Ir-a,* anger, rage.

Ir-pex, a rake, harrow—forcibly moving, tearing.

Irish. *Ir,* anger; a satire.

Ir-e, ground, firm land.

Ir-ionn, Id. *Ir-is,* brass; a *hen-roost;* a *friend;* a *lover;* an *assignation;* a *description;* a *record,* or *chronicle;* an *æra, epoch; justice, judgment, equity—(firm, fixed.)*

Welsh. *Ir-ad,* passion, rage; pathetic.

Ir-ai, a good—forcibly moving, instigating.

RI.

Firmness, force, superiority, or prevalence inherent, or intrinsic. The property of acting, or moving with energy. See examples under *R.*

OR, HOR.

Projecting, extending, or putting forth, eminently, or forcibly.

Heb. ארר, *Or,* to excite, rouse, raise, or stir up; to exert; to pour out, or forth; an enemy; to strip.

Gr. ορ-αω, I see, discover, understand.

ορ-γαω, I vehemently desire.

ορ-γη, anger, punishment; the ruling passion.

ορ-εγω, I stretch, extend: ορ-θος, erect, direct: ορ-μη, impetuosity, bent of the mind: ορ-ος, a mountain: ορ-ος, a limit, boundary: ορ-ω, I excite, rouse, &c.

Lat. *Or-a,* a coast, border—utmost extent.

Or-ior, I arise, begin, spring, or shoot forth, &c.

Welsh. *Or,* a limit, boundary, coast, margin; prep. *or, out of the—Or-aw,* to utter; send forth.

Hór, bulky, round.

Irish. *Or,* a voice, a sound; border, coast.

RO.

Firmness, force, prevalence, extending, put forth.—Forcibly, eminently extending.—See examples under *R.*

UR, HUR.

Covering eminently, or forcibly.—See under *U.*

RU.

Forcibly overwhelming. Eminently covering. Prevailing over.

Heb. רוה, *Ru-e,* to enebriate; overcome with liquor; to drench, soak; idolatry.

Gr. Ρυ-ω, to draw along; to flow; to protest.

Lat. *Ru-o,* to rush over, or upon the surface.

Ru-beo, to blush, redden: *Ru-bus,* a bush, bramble: *Ru-ga,* a wrinkle, fold: *Ru-ma,* the cud; a pap: *Ru-men,* the cud; belly, paunch.

Ru-mor, rumour, report, fame.

Corn. *Ru,* a street, covered way: *Ru-an,* a river; *Ru-id,* a net: *Rusc,* a rind, or bark: *Rug,* a king.

Armor. *Ru,* a street: *Rusqueen,* a rind, or bark.

Welsh. *Rhwd,* rust. *Rhwg,* a rough outer garment. *Rhwyd,* a net: *Rhwyv,* a king.

Irish. *Ru,* a secret, or mystery.

AS, HAS.

Tending to mark, or distinguish—a discriminate object—a whole.—See examples under *S.*

SA.

Marking, distinguishing positively.

Heb. סאה, *Sa-e,* to measure, mete; a measure of capacity.

סאסא, *Sa-sa,* to measure exactly.

Gr. σα-ω, I preserve whole, or entire.

σα-φης, manifest, open, certain—marked.

Lat. *Sa-gio,* to perceive quickly, discriminate; smell out; whence *Sagax,* and *Sa-ga,* a subtle woman, witch—marker.

Sa-pio, to savour, taste, know—discriminate: *Sa-ne,* evidently, truly, discriminately.

Irish. *Sa,* self.

Welsh. *Sa-er,* an architect, marker, artist.

ES, HES.

Negatively discriminating, or pointing out—unfixing—removing a distinct object.

Heb. חסה, *Hes-e,* to hide, cover.

חישה, *Hesh-e,* to hurry, to be confounded.

חזה, *Hez-e,* to comprehend, enclose; a compact.

Gr. Εσ-θω, I eat, devour, corrode.

Ησσ-ων, less, smaller.

Lat. *Es,* thou eatest, devourest, corrodest.

Hes-ternus, yesterday—time removed.

Irish. *Es,* in comp. forsaking, leaving; as *Reim,* a road, *Es-reim-each,* deviating.

Ess. death, a ship—departure, departing.

Welsh. *Es,* divergency, departure, separation.

SE, ZE.

Discriminately removing, or removed. Segregated, depressed.

Heb. זה, *Ze,* to be loosed from, withdrawn, separated.

סחה, *Se-e,* to sweep, scrape, tear off.

שחה, *She-e,* to bend down, stoop, couch, crouch

שחח, *She-ch,* to prostrate oneself.

Gr. Σε-βω, to adore, bow down

σε-ιω, to shake, remove, move.

ζε-ω, to boil, spring forth separate.

Lat. *Se,* in comp. *separately, apart; half; privation.*

Se-co, to cut, divide: *Se-mi,* half.

Se-rum, whey—separating from.

Irish. *Se,* he, it, him.

Corn. *Se,* she, her; a seat.

Welsh. † *Se,* that—that particular.

IS, HIS.

Pointing to discrimination, or distinction; to a foundation, or first principle. The marking.

Heb. יש, *Ish, Is,* are.

Gr. Ις, a fibre: ις-ημι, I know, discern.

Lat. *Is,* the same: *Is-ce,* even he.

Welsh. *Ys*, † *Is*, *næ*, *certainly*; a demonstrative particle.

Is, *below*, under, inferior.

Is-el, Amor. *Is-el*, Corn. *Is-al*, low, humble.

Irish. *Is*. The substantive verb—is, am.

Is, under—fundamental.

SI.

Discrimination, distinction; internal, or low situation, &c.—See under *S*.

OS, HOS, OZ.

Projecting, extending, putting, or coming forth discriminately.

Heb. עס, *Os*, to trample upon—project, or rise over.

עש, *Osh*, to make, form, fashion, perform; to bear, or produce fruit.

Gr. ος, who.

οσσ-α, a voice, fame, report.

οζ-ω, to cast a smell.

οζ-ος, a branch; a champion.

Lat. *Os*, the mouth, face, countenance, speech.

Os-cen, a foreboding bird.

Os-tium, a door; the mouth of a river.

Welsh. *Os*, that tends from, out, or forward; that tends to increase; an increment. O. D.

Irish. *Os*, above, over, upon; a *deer*.

SO.

Discriminately extending, projecting, enlarged, put forth.

Heb. זעה, *Zo-e*, to move, remove, shake.

זעזע, *Zo-zo*, to put into violent motion.

סעה, *So-e*, impetus, impulse.

נסע, *N-so*, to move, be removed; to journey.

שע, *Sho*, to look, have regard.

Gr. Σο-ω, ϛω-ω, to chase, put to flight.

σο-ϐεω, to expel, put forth.

σω-μα, a body: σω-ρος, a heap—homogeneous mass.

Lat. *So-boles*, issue, offspring.

So-cio, to join, associate: *So-dales*, a companion.

Sol, the sun. *So-no,* to sound.

Irish. *So,* young, the young—produced, put forth: *So,* in comp. *apt, meet.*

Corn. *So,* he, him.

C. A. *So-a,* suet, fatness.

US, HUS.

Covering a marked, or particular object.

Gr. Υσσ-ος, a pike, or javelin—raised over the foe.

Lat. *Us-us,* use, profit, advantage.

Welsh. *Hŵs,* a covering, horse-cloth.

Us, C. *Us-ion,* chaff—husks of corn.

Irish. *Us,* news, tidings of a thing lost; a narrative—*about* a distinct subject.

SU.

Discriminately covering, or being over.

Gr. Συ-κη, the fig-tree: συ-λη, prey, booty.

συ-ξη, a kind of cloak, or hood.

συ-φαρ, a snake's skin—pellicle.

Lat. *Suadeo,* to advise: *Su-ber,* a cork.

Su-dum, fair weather; the clear expanse.

Su-men, an udder, the paps.

Su-per, upon, above.

Su-ra, the calf of the leg; a boot, buskin.

Sus, upwards.

Welsh. *Su-der,* a horse-cloth, saddle-cloth.

Su-lw, C. *Sul,* sight, view.

Irish. *Su-as,* up, upwards.

Su-adh, a learned man; counsel, advice; prudent, discrete.

Su-il, the eye; hope, expectation; tackle.

AT, HAT.

Tending to draw, strain, stretch, bind, circumscribe, or draw round, limit.

Heb. אט, *At,* a magician.

אטין, *At-in,* a cord, rope—implement of drawing.

אתה, *Ath-e,* to approach—draw towards.

Gr. Ατ-ἀς, (*At*, Lat.) but—particle of limiting.

Welsh. *At*, to, towards—approaching.

Irish. *At*, a swelling—tension.

At-a, *At-an*, a cap, garland.

Corn. *At-is*, persuasion, advice.

TA.

Extending, straining, drawing, circumscribing, positively.

Heb. טאטא, *Ta-ta*, to sweep—draw forth.

תאה, *Tha-c*, to limit—circumscribe with lines.

תא, *Tha*, a chamber.

Gr. Τα-ω, τα-ζω, I draw, strain, extend.

ταϛ-ϛω, I set in order—draw out in ranks.

τα-ως, a peacock—displaying his plumage.

Lat. *Ta-beo*, to be *ex-hausted.*

Ta-bula, a table, plank—extended surface.

Ta-pes, τα-πης, tapestry.

Irish. *Ta*, is, am.

Welsh. *Ta-er*, importunate, urgent.

Corn. Potent, powerful—exerting.

W. C. A. *Tân*, fire.

ET, HET.

Negatively drawing, straining, limiting, or circumscribing with a line. Privation of tension.

Heb. חטא, *Het-a*, to miss; *deviate from the line.*—*Parkhurst.*

Gr. Ετ-ι, moreover—besides: ετ-ερος, another.

ετ-ης, ετ-αιρος, a companion—additional.

Lat. *Et*, and, moreover, besides—not limiting.

Irish. *Et*, in comp. privation.

Welsh. *Et-to*, yet, still, moreover—besides.

Eth-u, to go, depart, vanish.

Het-ys, a short space; an instant.

Corn. *Eth*, he went, departed, vanished.

Eth-om, want, need.

Heth-as, a carrying away.

TE.

Tension removed. Drawing away, &c.

Heb. טח, to plaster, daub with *mortar,* &c. but frequently it has the contrary meaning.—See the note under *Be.*

IT, HIT.

Aptitude to draw, strain, stretch—pointing to a straight line.

Heb. יטב, *It-b,* to be good, *right,* &c.

Gr. ιτ-ης, bold, rash—going straight forwards.

ιτ-υς, the rim of a wheel—uniformly binding.

ιθ-υς, straight, direct—impetuosity.

ιθ-υω, I proceed straight forwards—I rush with impetuosity.

Lat. *It-a,* in like manner—*directly so.*

It-em, likewise.

It-er, a road, journey, way—direction.

It-io, It-us, a going forwards.

Irish. *It-e,* a *wing, fin*—equally stretching, moving forth: *It-e,* in like manner.

Welsh. *Ith,* C. *It, Hit.* I. *Ith,* Corn. wheat, rye, &c.—growing straight, direct.

TI.

Drawing to. Having the property of drawing, stretching, binding, &c.—See under *T.*

OT, HOT.

Forth-drawing, or straining. Outwardly stretching, or binding.

Heb. עט, *Ot,* to fly swiftly; rush forth; spread a garment over.

עת, *Oth,* time, season, opportunity; to pervert, distort—draw aside, or awry.

Gr. οϑ-ω, to move, remove.

οϑ-ονη, a sail, a linen cloth—stretched out.

ωϑ-εω, to drive, thrust forth.

Welsh. *Oth,* exterior, extreme.

Irish. *Ot-ar,* labour, exertion.

Ot-ir, a ridge jutting into the sea.

TO.

Drawing, stretching, straining forth—binding, or straining outwardly.

Heb. טעה, *To-e,* to wander, go astray.

תעה, *Tho-e,* to err, wander, go astray.

תעתע, *Tho-tho,* to err greatly, or repeatedly.

Gr. Θώ, I run : θο-ος, swift.

θω-υσσω, I cry out; rush with impetuous rage.

τοξον, a bow—straining, and casting forth.

Lat. *To-mex, to-mix,* a cord.

Ton-sa, the blade of an oar.

Torrens, a torrent; rash, violent, headlong.

Corn. *Tof,* I go, stretch forth.

W. C. *To,* A. *To-en,* thatch, tile, &c.—stretching, binding outwardly.

W. *To-es,* A. *To-as,* Dough—heaving, swelling out.

Irish. *Toi,* a bearing, birth.

UT, HUT.

A cover, stretching, extending, or binding.

Gr. Υτ-νον, a swelling; a fungus, &c.

Lat. *Ut-er*, a bladder, bag, bottle.

Uter-us, the womb.

Irish. *Uth*, an udder, dug.

Corn. *Ut*, *Uth*, a swelling: *Huth-a*, to cover.

Huth-y, to lift up, exalt.

Uth-ic, *Uthy*, huge, very great.

TU.

Drawing, stretching, extending over.

Heb. טוה, *Tue*, to spin—what is spun.

תוה, *Thu-e*, to mark, limit, circumscribe.—Draw the line over.

Gr. Dor. Τυ, Lat. *Tu*, thou—the person over whom I extend the hand, or the eye.

τυ-ραννος, *Ty-rannus*, a king: τυρ-σις, a fort, bulwark—defence, protection.

θυ-ελλα, a whirlwind: θυ-λακο, a sack, or pouch: θυ-ρα, a

gate, or door: θυ-ω, I sacrifice, slay; I rush impetuously —stretch over.

Lat. *Tu-ber*, a puff, fungus, swelling.

Tu-cor, Tu-or, to *protect*—stretch over; to behold—extend the eye over.

Tu-meo, to swell—distend the surface.

Tu-mex, a rope, cord—drawn over.

Tu-nica, a coat, cover, &c.

Irish. *Tu*, thou: *Tu-adh*, an axe; fame, renown—extending over.

Tu-agh, dominion; a hook, or crook.

Tu-as, above, before.

Welsh. *Tu*, a coast, or bôrder.

W. C. *Ty*, or *Tu*, a house.

In explaining the import of the combinations here exemplified, I have attached myself closely to the *natural expression* of the several elements, as it has been *marked* by the ancients, in their names, and their symbols.

With such a design,—elegance, or neatness of expression may not have been compatible. My aim was, to

be understood, and let my reader perceive from whence I drew my definitions.

The words that exemplify these primitives are copied, with each of the received acceptations, from lexicons, and from dictionaries of the best credit; the *Hebrew* generally from *Parkhurst*. My short, and occasional comments are separated from the words of my author, by a line of demarcation.

I would not bias the judgment of the public upon the result: but I may be allowed briefly to remark, that, wherever the *Hebrew* offers an opportunity of comparison, the meaning of the term, in almost every instance, exactly falls into this plan, or system. The *Irish* also furnishes instances of analogy, so powerful, and frequent, as to correct the operation of that *grammatical licence*, which permits broad vowels, *A*, *O*, and *U*, or the narrow ones *E*, and *I*, to be substituted for each other, even in simple primitives.

The same principles appear with equal force, though not with equal uniformity, in the other languages.

Where ה comes after a consonant in *Hebrew* words, it expresses a removal of the force produced by that consonant. In the other languages, *E*, after a consonant, is at one time privative, at another, inert:—for this irregularity I have accounted.

That vowels had, originally, their appropriate force, and meaning, in the formation of the word, I think, will appear indisputable, from the tables I have annexed. Per-

haps their mutation amongst themselves was the first confusion that language underwent.

The substitution of the privative *E* for the positive *A*, and *vice versâ*, might, of itself, have answered the design of the confusion at *Babel*.

I have shewn, that *Hebrews*, and *Greeks*, the old inhabitants of *Italy*, and the *Celtic* nations, were peculiarly careful to distinguish each of their elementary sounds, by a descriptive name, or to represent it by some natural, and characteristical object;—that names and symbols, of each individual power, evidently pointed at the same image, in all these languages.

From thence I inferred, that an age, however distant from ours, once existed, in which the ancestors of all these nations had a distinct perception of the force denoted by each of their primitive sounds, and when they regarded that import as marked by nature itself.

As the peculiar correspondence, or the natural affinity between certain sounds, and certain ideas, was admitted so generally by ages thus remote, I made a further induction, that primitive man acted upon the general principle of natural expression, in assigning to each of the elementary sounds, its peculiar province in the formation of language.

I applied myself to the task of discovering what antiquity had taught upon the subject, and I developed the habitual, or practical application of this principle. I had not bestowed much labour upon this field, before I observed the operation

of a *removing*, and *privative* power, in the body of primitive, and simple terms.

This discovery enabled me to assign the reason, why *Ab* and *Eb*, *Ac* and *Ec*, &c. present contrary ideas; and why *Ar* and *El*, may import similar meanings; the former being *positively firm*, the other *negatively weak* and *relaxed*. This induced me to inquire minutely into the import of the several vowels, in order to mark their most frequent mutations.

I have now pursued the investigation so far as to explain the import of simple sounds, and first combinations, or to arrive at the formation of such primitive terms, as constitute the basis of the *Hebrew*, *Greek*, *Latin*, and *Celtic* languages, (links, which had been missed between etymology, and principles of nature), and I have shewn, that all these languages actually arose from the same principles.

The subject might be carried further, and so as to advance nearer to perfection: but I am anxious to learn the fate of that which I have already written:—I, therefore, with ingenuous diffidence, resign these humble Essays to the judgment of the public,—but I take my leave of the reader with a general reflection.

The *identity* of fundamental principles, which pervade the general mass of the old languages, *demonstrates*, that all of them sprung from one parent,—and that mankind are, what *Scripture* declares them to be—the children of one family.—May the conviction of this affinity between us all, dispose the human race to mutual offices of charity and forbearance!

APPENDIX.

I HAVE, in the pages now closed, and at the mercy of the reader, prompted some arguments in support of an opinion, that, in reality, and in fact, the celebrated *Hyperboreans* of antiquity were professors of *Druidism*, in its earliest, and least-adulterated state. It must not, however, be dissembled, that *M. Mallet*, in his *Northern Antiquities*, and that other very eminent writers have contemplated the subject in a different view.

They regard the character of *Boreas*, the father of the *Hyperborean* priesthood, as identified, in the *Bore* of *Gothic* mythology, and from this position have argued, that, in the *Runic Edda*, we discover the religious tracts, and system of those *Boreadæ*. In addition to the reasons which I have already given, for dissenting from *that* hypothesis, I beg leave to suggest the following remarks.

The *Gothic* system places the age of *Bore* at some remote period, before the creation of man, or of the visible world. His character has no analogy to that of *Boreas*, who, together with his brethren, has been represented as a dwarf, and the offspring of a comparatively recent period.

Should I be called upon to adduce, from our *British* vocabulary, those identical words, which, in *Greek*, have been rendered *Boreas*, and *Boreadæ*, I *could* answer, that, of *Celtic* mythology, we know but little.

But the language at least of that race will afford *a pertinent similitude of terms*, from which I shall extract, or select a few, without presuming to decide upon their claims.

From *Bard*, the character in which *Druidism* originated, the system was called *Barddas*, and the most familiar term for *Druid* in their *Triads*, was *Mab Bardd*, a *son of the Bard*.

Por-Jas, or *Borias*, is *Lord of the pervading blast*, or of *inspiration*. As *Bar*, whence *Bardd* is derived, signifies a relatively high situation. *Ar-varydd*, may equally import *Chief Bard*, or *Druid*, or *Hyperborean*.

So, in *Irish*, the *North* being regarded as the highest region, has the name of *Tuath*, or *Tuadh*; but the term also indicates *fame*, *renown*, a *lordship*, *dominion*, &c. Hence, *Ard-Tuathach* is literally *Hyperborean*, or *superior lord*, and *regulator*.

The fanciful, and careless *Greeks*, as it has often happened, may have translated a *Celtic* term in the wrong acceptation, and thus be mislead into the corollary, that *Hyperboreans* were those who resided *beyond the north wind*, or under the very pole.

The cotemporaries of *Herodotus* had a confused idea, that *Hyperboreans* were to be found somewhere upon the

northern confines of *Europe*, and of *Asia*. The notion may have arisen from a mistake of the name, as relative to mere *Greece*: or, their tradition may have sprang from the period at which the *Cimmerii*, were the most remote, in that line of direction, who were known to the *Helladians*.

The diligent, and curious *Diodorus*, when he describes the *North-west of Asia*, merely hints at this vague opinion. He discards it, as unworthy of a comment, and places the *Hyperboreans* where they had been found by respectable writers of more authentic tradition, and who had written expressly upon the subject;—namely, in the large island upon the ocean, lying north from the coast of *Gaul*. They must have been, therefore, known in that situation many centuries before the time of *Diodorus**.

If this account be compared with *Runic* tradition, it will appear that *Hyperboreans* were no worshippers of *Odin*.

In the *Edda* of *Snorro*, the whole fabric is built upon the illusions practised on *Gylfe, King of Sweden*.

This prince lived at the time of *Odin's* expedition, which *Torfæus* and *Mallet* place about seventy years before *Christ*. We find him a perfect stranger to the gods, and

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* After the *Roman* conquest of *South Britain*, many of the venerable *Druids* retired from that region to the *Hebrides*, in which islands their monuments are still extant. And the sea that surrounds them is called the *Hyperborean* ocean by *Ptolemy*. Lib. II. C. ii.

So also *Claudian*, speaking of *Theodosius*, the *Elder*, says—

Scortumque vago mucrone secutus,
Fregit *Hyperboreas*, remis audacibus, undas.

the religion "of the new-comers from *Asia*," till he undertook a journey to *Asgard* for information. It was, therefore, clearly the opinion of the writer, who compiled the *Edda*, that the gods, and the religion which *he* describes, did not anciently belong to the *north-west* of *Europe*, but were imported recently out of *Asia*.

It was the most prominent characteristic of the *Hyperboreans*, that they never molested their neighbours. They made no conquest,—they displaced no other tribes, or nations,—they were the *aboriginal* possessors of the land which they occupied: whereas the *Goths* represent themselves, and have been represented by others, not as the first inhabitants, but as the conquerors of those *north-western regions*, in which they established their tenets of religion.

The *Runic Scalds* preserve traditions of a more ancient religion, which prevailed in those very countries, and which embraced the system of transmigration.

The manners of a people always bear analogy to their sentiments of religion. That of the *Goths*, was calculated with peculiar address, to inspire active heroism, and military enterprise. It was, therefore, absolutely incompatible with *Hyperborean* zealots, who placed *their* heroism in passive courage, and patient forbearance. *Odin*, or either of his relations, could never have been a god of *their* creed.

Their whole history declares, that none of them could have been enrolled under the banner of "*The terrible and*

severe God; the father of slaughter; the God that carrieth desolation, and fire; the active, and roaring deity, who giveth victory, and reviveth courage in the conflict, who nameth such as are to die." *N. Ant.* V. I. C. vi.

The *Hyperboreans* must rather have acknowledged a leader, similar, and congenial to *Hu Gadarn,* the peaceful ploughman, the explorer of unoccupied regions, whose attributes I have already described, and who seems to be the *Hercules* of the *Gauls,* mentioned by *Lucian. Ogmius (Sulcius)* from Ογμος, a *furrow,* seems to be an evident *Greek* version of his epithet *Arddwr;* Corn. *Ardhur,* a *ploughman.*

I think, a candid, and skilful investigation of the literary vestiges, left us by the ancient *Britons,* would furnish irresistible evidence of the identity between *Druids,* and *Hyperboreans.* I shall only offer one specimen, extracted from a poem, entitled *Angar Cyvyndawd. W. Arch.* V. i. P. 34.

It must be, however, premised, that *British* historians often borrowed *names* from their *national religion. Caw,* and *Angar,* in this mystical piece, are not referable to the family of *Geraint ab Erbin,* Prince of *Devon.* They are evidently mythological characters.

Caw, imports *a band,* what goes round, or encloses.

Hence, a *Bard,* or *Druid,* who had completed his initiation, and was admitted into all the elevated, and hal-

lowed privileges of the order,—had the title of *Bardd Caw,* or *Cewydd,* (perhaps the same as Κοιης.)

Angar, which *Mr. Owen* interprets, *receptacle of heat,* may come from *Angu,* to comprise, contain. Be that as it may, he is here styled *third* of the equal *judges.* He was therefore the same personage as *Tydain Tâd Awen—Titan, the father of inspiration,*—or *Apollo,* who is *third* of the *chief regulators,* and *third generator* of *Bardic* lore. W. A. V. ii. P. 67 and 71.

But what is most remarkable in this poem, is the character of *Llâd, benefit;* or *Lladon, beneficent,* who seems to be identified by *name, parentage,* and *office,* with *Latona,* the mother of the *Hyperborean Apollo.*

Llad was *Uch Llyn Llathrawd—Daughter of the Fluid of Splendour;*—and again, she is called *Lladon verch Lliunt (Caw) Laton, daughter of the water of Caw.*

Latona was the daughter of Φοιβη—Splendour, and of Κοιος. *Apollodor.* L. I. C. ii.

Lladon was Priestess of *Angar—(Apollo)* in the *origin of land,* or primitive age.

Latona was mother of the *Hyperborean Apollo;* but this can only mean that she was the *first,* or *chief* Priestess of *Apollo,* in some *national* temple, or grove, and, in the *Amyclean* Record, we find the term Μητης thus appropriated, from age to age.

ANGAR, *of the Social Union.*

"A *Bard* is present. No man can recite his song, though he begin when it is concluded, unless he be a *Sywedydd, (soothsayer.)*

"Let the generous ones disown me—let there be none to honour me with a present: yet *Taliesin** declares, it was a day of irradiation, when *Cian* (the *Percipient)* sung the praise of *Lliaws.*

"Be it proclaimed—then was the dissolution of *Avagddu*†. With skill he brought to light inestimable principles.

"*Gwion* (the *scientific)* and the mysterious birds, disclosed what proved the dead to be living, though he be divested of power.

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* *Taliesin* implies, *radiant front,* or *luminous head.* This was either a title of dignity in *Druidical* establishments, or else, the system of transmigration recognised a distinguished, and primitive soul, in a succession of corporeal dwellings. For *Taliesin,* like *Orpheus* of old, was conversant with a variety of ages. The *Bard of Urien,* in the sixth century, is well known. In the fourth century, *Taliesin* sung the elegy of *Cunedda,* the son of *Edeyrn,* from whom he had *received personal favours. W. Arch.* V. i. P. 71.

Taliesin accompanied *Brân, Manawydan,* &c. in the first century. See Mr. *Turner's Vindication,* P. 284.

Taliesin, the son of *Cyridwen,* the first woman, was born in the year when the cauldron of *Awen,* a *Gwybodau—Genius,* and *Science,* was first prepared. *W. Arch.* V. i. P 17. The Sages, and Heroes of *Druidism,* were happily circumstanced. 'What compliment could equal that of being discovered thus to be the same personage who had already enjoyed a thousand years of renown, or had signalised himself on a thousand occasions? Observations like these, may extend their analogy to other characters, mentioned in the Mystical Poems and Tales.

† *Avagddu—nursling,* or *accumulation of darkness,* perhaps, *mental darkness.*

"Then men caused their furnaces * to boil without water, and prepared their solid substance, to endure for the age of ages.

"The progress has been traced from the deep promulgator of song; and, truly, it was *Angar, of the Social Union,* who first instituted the custom. So much of the national song your tongue has retained. Why will ye not recite the story of *Llâd,* the daughter of the fluid of *Brightness,* (the theme of every one's rhapsody †)?

"In that theme I shall be found expert. He *(Angar)* was a profound judge. He came, after his periodical custom, third of the judges of equal rank. For threescore years did he maintain a connection with the earth, in the water of CAW, with the populace, in the first origin of lands. A hundred attendants sung around; a hundred chiefs invoked him with vows. When it was that they departed, or when they approached, it was with a hundred minstrels, and this vaticination was delivered by *Ladon*‡, the daughter of the stream, who was but little desirous of gold, and silver.—"Every living man who departs from him, with blood on the bosom (sprinkled with sacrificial blood, after the accredited custom of the *Celtæ)* has a claim to be mentioned with distinguished praise."

"I am *Taliesin.* I will record a true STRING, which shall remain to the end, as a pattern to *Elfin* (the *spirit).*

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* *The furnaces of renovation.* See *Mr. Turner's Vindication,* P. 283.

† It appears by the rhyme, that this is either spurious, or corrupted.

‡ *Lladdan,* in the *London* edition, is *Lladdon* in *Mr. Walter's* copy. In old MSS. we should have had *Lladon,* or *Laton.* For *bych,* in the next line, *Mr. W's* copy has *bychan,* which the measure proves to be right.

"A royal tribute of gold, duly counted, may be abhorred; because perjury and treachery are odious. I seek not to procure advantage, by undermining the laws of our song. No one shall discover the secret which is committed to me by a brother, a man of wisdom, eminently skilled in the studies of the *Sywedydd.* Concerning the *bird of wrath**, concerning the *resolvent* †—concerning the *changes* of the *describer of man,* and concerning men well versed in our hymns. It is the mystery of the god, who has appreciated the desert of the transgression of *Bardism,* which he gave, together with its secret, the *Awen,* not to be divulged.

"And seven score personifications pertain to the *Awen*:—in the *deep,* which is void of wrath—in the *deep,* where extreme indignation dwells—in the *deep,* beneath the elements—and in the *sky,* above the elements.

"There is, who knows that state of pensive meditation, which is better than cheerfulness. I know the laws of the endowments of the *Awen,* when they stream forth—concerning the secrets of the understanding—concerning the blessed days, or gods *(Diau)*—concerning an inoffensive course of life—concerning the ages of deliverance—concerning that which beseems princes, and the duration of their bliss,—and concerning the analogy of things on the face of the earth."—

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* *Owyth,* and *Edrwyth,* seem to be terms of *augury.*

† Two lines which interrupt the sense are here omitted as spurious.

It appears, that the *Welsh* are not the only tribe who have preserved vestiges, like these, of the ancient western religion. I have already hazarded an opinion, that the *Armorican* tongue has lineally descended from the *Celtic of Gaul,* and that our *Druidism* flourished in *Britany* to a late period.

Since my Essays were printed, I have met with the following particulars :—

M. Le Brigant—Obs. Fund. sur les Langues—Paris, 1787, contends, that the *Armorican* is the genuine *Celtic* of *ancient Gaul,* and but very little, if at all, affected by the sister dialect of *British* emigrants.

La Tour D'Auvergne Corret, has, I think, absolutely demonstrated this fact, in his *Origines Gauloises—Hambourg,* 1801 ;—a book, which merits the peculiar attention of *Celtic antiquaries.*

The ingenious, and well-informed writer of the *Voyage dans le Finistere,* in 1794 *et* 1795, not only recognises the same opinion, but takes notice of *Druidical* customs, traditions, and superstitions, in that district, which to this very day, have repelled the eradicating efforts of the Catholic clergy. To these *Druids,* and their *Bards,* he confidently ascribes mythological tales of the country, and exhibits a curious specimen, in eight pages, upon the following subject. V. i. P. 152.

"The young son of a *Prince of St. Pol de Leon,* whilst he wanders alone upon the sea shore, is overtaken by a tempest. He repairs for shelter to a cavern, which proves

to be inhabited by the *Goddess of Nature.* Her head is covered with stars. The signs of the *Zodiack* constitute the ornaments of her golden girdle.

" Her unruly sons, the tempestuous winds, enter the recess. The child's limbs become rigid with a mortal cold; he is covered by water. But repose is not made for these demons.

" When they rush forth, the Goddess takes the amiable boy upon her knees, and covers him with her robes. *Nature's spoiled child,* the lovely *Zephyr,* makes his appearance. The young Prince is committed into his care. He is divested of his earthly *envélope,* his terrestrial senses are at once refined, and he is borne aloft in the air.

" In the course of his journey, he makes discoveries of signal importance. The clouds are composed of the souls of men, which have lately quitted the earth. They fly over the heads of armies. Their influence inspires courage, or strikes terror.

" These are they, who, in the obscurity of the night, and amongst silent forests, terrify mortals with long-continued howlings, with apparitions, and luminous phantoms. *Participating as yet of terrestrial affections, they mix themselves into the passions of men.* Their agency is perceived in dreams, and in panic terrors.

" In vain they endeavour to soar above the atmosphere: an irresistible force—a wall of sapphire, impedes their

wing towards the purer spheres, which roll in the immensity of space.

"As soon as a new body is formed, they enter it with impatience, inhabit, and give it animation. Not having attained that purity which unites them to the sun, the genius of their system, they wander in the forms of the various animals, which people the air, the earth, and the seas.

"The Prince is carried up into the vortex of the moon. Here, millions of souls traverse vast plains of ice, where they lose all perception, but that of simple existence. They forget the course of adventures in which they have been engaged, and which they are now to recommence. On long tubes of darkness, caused by an eclipse, they return to the earth. They are revived by a particle of light from the sun, whose emanations quicken all sublunary things. They begin anew the career of life.

"Towards the disk of the sun, the young Prince approaches, at first, with awful dread; but presently, with inconceivable rapture, and delight. This glorious body consists of an *assemblage of pure souls,* swimming in an ocean of bliss. It is the abode of the blessed—of the sages—of the friends of mankind.

"The happy souls, when *thrice* purified in the sun, ascend to a succession of still higher spheres, from whence they can no more descend, to traverse the circle of those globes and stars, which float in a less pure atmosphere.

I will not assert that *none* of the *embellishments* in this fragment are modern. Yet, as the national tales, of which it furnishes a specimen, must have originated in some *national* superstition, I would remark, as a curious phenomenon, that, in its great outlines, it corresponds exactly to the doctrine of the oldest *Welsh* documents, and the character of *Druidism*, described by the ancients.

Souls, which are sullied with earthly impurities, are to be refined, by repeated changes and probations; till the last stain of evil is worn away, and they are ultimately ripened for immortal bliss in a higher sphere.

This is neither *Gothic*, nor *Roman*;—it is *Druidical*. At no period, since the ages of *Druidism*, have the *Welsh*, and the *Armoricans* ever studied, in one common school, at which mystical doctrines, like these, were taught. Must it not follow, that both nations derived them from their ancestors—*the Priests of the Groves?*

THE END.

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